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SABBATARIANISM.

Is it a good thing to play at cards and dance on Sundays?

Some few of our readers may perhaps open their eyes in amazement at the question; and some few others may possibly think that whatever be the truth of the case, we had better not have meddled with it just at present. The first class we request to reduce their organs of vision to their usual condition, and to give a calm, candid, and Christian attention to what we have to say on the matter; the second we request to consider the immense amount of mischief that is actually done by the popular notions on the proper mode of passing the Lord's Day, and to reflect that, if we scandalise some score or two of persons by advocating whist and quadrilles on Sunday evenings, there are at the present time scores of thousands in every rank, whose moral condition is most grievously injured by the puritanical theories which modern times have broached on the subject.

We are not about to enter on a theological disquisition on the point, or to prove from Scripture and ecclesiastical history the Divine authority of the sacredness with which Christians of all kinds invest the first day of the week. Suffice it to say, that we devoutly believe that the hallowing of one day in the seven is of Divine obligation, and that it is incumbent upon us to rest from our labours, and to keep the day *holy*. Such being our profession, we trust that those of our readers who may dissent from our views, will at least give us credit for not desiring in the slightest possible degree to derogate from the peculiar sanctity of the Lord's Day.

But why bring forward the topic at all? it may still be asked. Because it is a topic of which every day shews more fully the extreme importance; because its bearing upon the condition of the British people, *especially upon the poorer classes*, is of the greatest moment; because we heartily believe, that could the national mind be truly enlightened on the subject, and measures be taken to bring the view we advocate to bear upon

the occupations and cultivation of the mechanic and the labourer, a more efficient move would be made towards our social regeneration, and towards the saving the great masses of our population from destruction, than by a thousand educational schemes of the old, cut-and-dried, cold-hearted stamp. And we appeal to every man of sense who knows the poor of England, Scotland, and Wales, by experience—to the Catholic clergyman, whose sacred calling has brought him into contact with destitution and poverty in all their forms—to every medical man, or parish-officer, or police-magistrate, or master of a prison or workhouse, whose heart is warmed with a benevolent regard for the poor creatures with whom he has to do—whether he has not repeatedly and painfully felt the mighty influence which the absence of almost all Sunday recreations exerts upon the mind and morals of millions in the land. *They* at least will pardon us for introducing into our pages a subject which is generally considered of so purely a theological character, as to be scarcely within our proper range or province.

We maintain, then, that cricket, football, dancing, chess, cards, and such-like recreations, form a very important feature in the right system of "keeping holy the Christian Sabbath-day." Saying this, we of course also hold that Sunday is a very proper day for reading *Punch*, the newspapers, novels, or any kind of innocent literature whatsoever. The whole question, we conceive, lies in a nutshell. There are three ways in which a man may employ himself, whether on a Sunday or a week-day; devotion, labour, or amusement. Now, servile labour is forbidden to the Christian on the Lord's Day, except so far as absolute necessity requires: he must therefore either spend the whole day in devotion, or he must spend part in devotion, part in amusement. The former supposition, we are confident, is in fact too preposterous to be contemplated for a moment, except in peculiar cases, by any man who will make use of his common sense, and be really consistent with himself. Doubtless, there are some happy souls on earth, who are not only willing, but able, to occupy themselves with devotional exercises of some kind or other, throughout the whole of an entire Sunday. There are those, indeed, whose whole daily life is almost devoted to actual prayer, to meditation, and to contemplation of the glorious truths made known to us by revelation.

But to call upon the average number of seriously disposed persons to devote their mind to religious topics from the time they rise on Sunday morning to the time they go to bed on Sunday night, is one of those mischievous infatuations, of which the absurdity (great as it is) is far from being sufficient to counteract the baneful tendency. Consider what prayer and religious thought are. Are they not the most exalted occupation of which the human intellect is capable? Do they not demand an exercise of the powers of the mind, more intense, more fervent, more profound, than any merely secular subject of study can possibly call for? The popular notion, indeed, overlooks the *intellectual* pro-

cess implied in the Christian's devotions. People talk as if prayer and praise were so eminently the acts of the heart and feelings, that the brain and the intellect were in no way called into play. They forget that we have to think, to attend, to reason, to meditate, to exercise the memory, to stretch our capacities to the comprehension of matters of overwhelming greatness; and that the vast majority of mankind are utterly incompetent to any such mental exercise, except for a limited space of time.

The folly of attempting a similar process in secular studies, is manifest enough to every person of the slightest reflection. Conceive the wildness of expecting a coalheaver or a ploughman, to devote eight or ten hours to severe mathematical thought one day in a week. Imagine the utter prostration and vacuity of mind which would follow upon any such unnatural attempts to force the faculties beyond their actual powers. We might as well ask an infant to wield the weapons of a giant, or call upon a barn-door fowl to emulate the flight of an eagle. Yet people cannot perceive the foolishness of calling upon men who spend six days in the week in standing behind a counter selling sugars, or in the common work of a farm or a garden, to pass the seventh day in intellectual thought of the most elevated and sublime description. Add to all this, that owing to the natural earthly character of our feelings, we are obliged to bring an earnest and prolonged moral effort to bear upon our devotions, in order to counteract our secular tendencies, and it appears even more than absurd to demand of the generality of mankind a devotion to religious exercises alone throughout an entire day.

In short, it is simply an impossibility that we should pray, or meditate, or read religious books, all Sunday throughout. Nobody does it, whatever he aims at, or whatever he pretends. The Sabbatarians yawn and go to sleep on Sunday evenings, because they have not common sense enough to get up and dance, or put out the card-tables for a rubber. Their *thoughts* are wandering far away from religious subjects, while their hands abstain from the last No. of *Vanity Fair* or *Dombey and Son*, with a conscientious horror and dread of defilement. Their tongues, indeed, wander freely through the regions of earth, while for the world they would not cast their eyes on a printed page which spoke of any but professedly theological topics. They only venture to peruse the worldly gossip which comes in the guise of a friendly epistle, while the town-talk of the week lies enshrined in the newspaper, unsought till Monday morning. And thus, say what they will, they find the blessed day of the Christian's rest to be a day of weariness and heaviness; its hours move slowly onwards; and when the warning time-piece proclaims the hour of slumber, they seize their candles with joy to find that the moment of release is come at last.

We do not scruple to assert, indeed, that when a man has passed four or five hours in public and private devotion, he is fit for nothing else but unmingled relaxation and amusement. He is fairly exhausted, so far as his mind is concerned. He is as literally tired out, as if he had been poring over Euclid, or the Greek Grammar. If he will not then betake himself to some enlivening recreation, he will either overtax his faculties, or go to sleep. He never can profit by what he aims at further. On the contrary, so far from being strengthened and refreshed for the toils and sorrows of this troublesome life, he will be rather knocked up, and more unfitted than ever for the rough work of week-day existence.

As to the notion that amusement is forbidden on Sundays by Scripture, when we see the texts on which this fancy is grounded, it will be time enough to answer them. *Work* is forbidden, but not *play*. Will some rigid Sabbatarian favour us with his notions of the manner in which a pious Jew, under the law of Moses, passed his Sabbath? We marvel much what idea the modern Puritans entertain of a Sabbath afternoon or evening in Palestine in the days of King David. We shrewdly suspect that if the children of Israel sometimes did not dance, it was because it was too hot; and if they did not play at whist, it was because cards were not then invented. Certainly they did not read religious books, for the simple reason that many of them could not read at all; and there were hardly any books to be had. But we verily believe that there was as much merriment and fun beneath the vines and fig-trees of Judah, allowing for the peculiarities of the Oriental mind, as is now the scandal of the solemn-faced Briton on the Boulevards of Paris, or the Corso in Rome. They no more imagined that the command to keep holy the Sabbath-day enjoined an abstinence from amusements, than the Christian supposes that the injunction to "pray without ceasing" forbids him to read the newspaper, or eat his dinner, on any one of the common days of the week.

Some persons, indeed, admit the necessity of Sunday recreation, but would confine it to such a stately, dull species of refreshment, that it is practically no recreation at all. The respectable, church-going English world will tolerate a walk, a little quiet chat, or some sacred music on a Sunday, and nothing more. To this we can only reply, that in nine cases out of ten, these things are literally no recreation at all. We need a complete and thorough change of thought and action, in order to give the mind and body rest and life, after the deeply affecting exercises of religion. The more light, the more joyous, the more briskly cheerful are the occupations of a Sunday afternoon or evening, the better. Conversation will not always suffice, for, with the average class of minds, especially the poor, prolonged conversation is a toil; walking will not do, for it is often the most dismal of refreshments; sacred music is constantly no better than a kind of caricature of religious exercises, and fatigues the body, without profiting the soul. When people *like* these things, indeed, they are excellent recreations; but when a man sets about them as a kind of last resource, as the only amusement which the stringency of a Sabbatical law permits, and which he must accept, *faute de mieux*, then we maintain that there is often less recreation and rest, both to our corporeal and intellectual nature, in these laborious gaieties, than even in the common everyday occupations which the Christian rule forbids.

The devotions of the day, be it remembered, ought to be concluded, when these sports begin. We do not mean that a country clown ought to tire himself out at cricket before he goes to church; or that young ladies and gentlemen should get up a quadrille at two o'clock in the afternoon. All that we can say is, that when devotion is over, the more complete the recreation, the more light-hearted the merriment, the better. And still further, we do not hesitate to assert, that the average class of Christians will commend themselves to the Divine protection, when they kneel down in their chambers at night, with more fervency and attentive sincerity, when they have passed an hour or two in sports and games, than when they bring to their couch a body and mind unhealthily exhausted by an unnatural effort to prolong their religious studies all through the hours of the day.

THE ROMAN HOUSE OF PEERS.

It is but too evident to every one who watches the progress of the "constitutional" movement on the continent, that one of the greatest obstacles to its permanent success is to be found in the absence of any genuine aristocratic class, from which an independent Upper House of Parliament may be constructed. Almost every where despotism has wrought its will with so lamentable a power, that the race of nobles has degenerated into a poor, idle, frivolous class of courtiers, placemen, or hunters after amusement. Exempted by their fortunes and their privileges from the necessities of toil and study, and not called by state policy or duty to take a part in the social and political administration of their country's affairs, they have generally fallen far below that middle class of men who are compelled by the stern necessities of life to think, and act, and toil. And therefore, now that the days of absolutism are numbered, and men every where look about for materials for constructing a legislature adapted to the wants and energies of free-men, the miserable results of the old king-craft are no where more painfully manifest than in the entire absence of so many of those nobler qualifications which are necessary to form the character of a House of Peers.

Just now, the question is anxiously agitated in the Papal States, where alone, we truly believe, the difficulties we have named can practically be surmounted at once. There can be no doubt that intense excitement prevails in Rome on the formation of the Upper House in the new Pontifical Constitution. Three schemes are advocated by different parties. One party would have the Chamber of Peers purely secular; a second, in the wish to conciliate and reconcile contending interests and principles, are for a mixed Chamber of both laics and ecclesiastics; a third party counts the first of these plans altogether mischievous, and the second of them impracticable, and maintains that the problem may be happily solved by constituting the College of Cardinals a House of Peers.

Among the most ardent and eloquent advocates of this last view is the celebrated Father Ventura. With a singular penetration and foresight, he sees the perils of the day, and the rock on which the vessel of liberty may split; and at the same time, if we may venture an opinion, has seized on that one only method by which the great danger may be escaped in the States of the Church. Casting his eyes around upon the European States, he perceives but one solitary independent Upper House—the English House of Lords. They alone are an actual, working, practical body of legislators; they alone can pretend to fulfil those functions which the constitutional theory demands of the Upper Chamber in a Parliament. Ventura then looks around him to ascertain whether any materials exist in the Papal dominions for erecting a House of Lords, not after the old French, or the Neapolitan, or the Piedmontese, but after the English model. The College of Cardinals he sees ready to his hand. Unquestionably, as a body of men, setting apart their ecclesiastical character, they are more competent, as a class, to assume the duties and rights of a Chamber of Peers, than any body of nobles through the whole range of the continental kingdoms. They have greater talents for business, and a more extensive experience in conducting affairs, both in detail and on the largest scale; they are inaccessible to corruption; they possess all that *prestige* of rank and name which is of so vast importance to the stability and influence of a House of Peers; they count in their order a larger list of men of erudition, genius, and energy than any single class of men, of equal number, throughout the world; they

come originally from all classes of the nation; by various ties they are bound to the people on the one hand, and on the other to the Sovereign Pontiff; and more than all, in their character as the supreme council in the government of the Universal Church, they would form precisely that link between the spiritual interests of the Sovereign Pontiff and the secular interests of the Roman people, which is imperatively demanded, if the promised Roman Constitution is really to become an enduring and happy reality.

The notion which may be propagated by the hot-headed and more irreligious portion of the Roman people, of the anti-reforming and oppressive character of the Conclave, we utterly scout and disbelieve. Of course, in every body of men *which is really independent*, there will be varieties of opinion in all things which are not determined as matters of faith. It is slavery alone which tortures the thoughts of a class into one soulless, lifeless form. One Cardinal may hold one political principle, and another the opposite; one section may possess tastes and habits of thought of one species, and another section be imbued with feelings diametrically the reverse; but this is the result of that very independence, energy, and free character which is so urgently called for in a legislative assembly; it is the proof that they, and they alone, are worthy to fill this high and responsible office. And if any man be disposed to mistrust the intentions of the present members of the Sacred Conclave, we entreat them not to forget the fact, that this very body of Cardinals eagerly, and with a striking decision of purpose, *elected Pius the Ninth to the Papal Chair.*

LIFE AND WRITINGS OF GÖRRES.

ONE by one disappear all those great lights of Germany that threw such lustre over the last years of the eighteenth and the early portion of the present century. Severe indeed have been the losses which Catholic Germany especially has been doomed to endure, and at a time, too, when her Church so urgently needed the combined efforts of her noblest sons. Among those losses none have been more severely felt—none have left a more irreparable void—than that of the illustrious man who has just breathed his last, and whose characteristics we now intend to trace. Of the arduousness of the task none can feel more convinced than ourselves. It would be difficult for a German, much more for an Englishman, within our narrow limits, to do any thing like justice to the intellectual merits of so prolific as well as miscellaneous a writer, whose literary activity extends over more than half a century.

In the early part of his career, from 1794 to 1806, Görres was an alien from the Church, and his political opinions were revolutionary. Hence that portion of his biography has less interest for our readers; and, moreover, his earlier works are difficult of access, and the more important ones turn chiefly on the science of physiology. But the larger works, as well as a great variety of essays, pamphlets, articles in reviews, which Görres published in the course of the last thirty years, we have attentively perused, and are therefore enabled, according to the small measure of our ability, to pronounce a judgment on his literary merits. In the *Dublin Review* for December 1838, the writer of the present paper traced a sketch of the life and writings of the subject of this memoir. To that article he begs to refer the reader for a fuller analysis of his leading works; but as since the period in question the writer has had the honour and happiness of becoming personally acquainted with this illustrious man, he purposes at present to give more complete biographical details than on the former occasion, adding only a few extracts as specimens of the author's style and mode of thinking, and he will then conclude with a summary of his moral and intellectual merits.

Joseph Görres was born at Coblenz on the Rhine



on the 25th January 1776. His father was a substantial burgher, and his mother a lady belonging to one of the chief families of that city. He received his education in the Gymnasium of Coblenz, where he evinced a peculiar taste for those studies in which he was afterwards destined to attain to such excellence, while at the same time he gave an earnest of that satirical humour which was one of the peculiar characteristics of his genius. On finishing his school studies, in the year 1793, he thought of repairing to the University of Bonn, in order to devote himself to the science of medicine; but the unquietness of the times, and the successive occupation of his native city by the French and the allied troops, interrupted this project. Thus was he left too early his own master, and his mind deprived of that useful training which academic teaching imparts. An inexperienced youth, he was soon carried away by the principles of the French Revolution; and in clubs and popular meetings displayed a precocious talent. Before his twentieth year, he edited a journal called *Das rothe Blatt*, "The Red Paper," devoted to the defence of revolutionary doctrines. Though he was under a great political delusion, in which indeed so many of his contemporaries shared, yet by his honest sincerity and honourable conduct he conciliated the respect of all parties.

On one occasion, in the year 1799, the commander of the French troops, General Leval, arbitrarily deposed the members of the municipality of Coblenz from their office. Görres, at the head of many citizens, made an energetic remonstrance with the French commander against the legality of this proceeding; and on failing to obtain redress, set off, with some friends, to Mayence, in order to lay the grievances of the people before the French deputy, La Coval. On their way to Mayence, Görres and his companions were arrested by order of Leval, and brought back to Coblenz, where they were unable to obtain satisfaction for the outrage that had been offered them. To redress the real grievances of their fellow-citizens, as well as to put an end to the uncertainties, vexations, and oppressions which the left bank of the Rhine was exposed to from the alternating sway of various governments, the Liberal party at Coblenz resolved to send a deputation to Paris to solicit the union of their province with France. Görres was chosen as the head of this deputation; and leaving Coblenz in November 1799, he and the other deputies arrived in Paris just as the Revolution of the 18th Brumaire had overturned the government of the Directory. Görres and his friends solicited an audience of the First Consul, Napoleon Bonaparte; but as the latter had not yet formed any settled designs as to the Rhenish provinces, he refused to receive the deputation. Napoleon little thought that the young man against whom he sternly closed his door was destined one day to be his greatest intellectual adversary, and that his eloquence, like a piercing sword, was to give the death-blow to his power in Germany. It is probable that the nearer insight which Görres now obtained into the true spirit of the French Revolution, in this the very focus of its power, tended to bring about that great change in his political opinions which occurred some years later. On his return to Coblenz he published a pamphlet, entitled *The Result of my Mission to Paris*.

Disgusted with the failure of his mission, he retired from public life, and obtained the place of tutor of physics and natural history in the Gymnasium of Coblenz. The natural sciences became now the object of his peculiar predilection, and at this period he published *Aphorisms on Organism* (1802); *Organism* (1805); and *Faith and Science* (1806). These early works of Görres we have never perused; but we know that the two former were written under the influence of Schelling's philosophy—a philosophy that, deeply tinged as it was with Pantheism, still served to diffuse more spiritual views in natural science.

In the year 1806 Görres repaired to the University of Heidelberg, where, as Privat Docens, his learning, eloquence, and animated delivery soon attracted a numerous audience. Here he gave himself up with great ardour to the study of the history, poetry, and arts of the middle age. He edited, with the distinguished poet Clemens Brentano, Arnien, and other friends, a journal

called *The Hermit*; and published in 1807 a collection of old German popular sagas and legends, under the title of *Die Deutschen Volks-bücher*. To this collection he prefixed a very interesting introduction. No writer ever bestowed more attention on ancient sagas and modern legends than Görres. They served him not only as means of rhetorical illustration, but furnished him with a deep insight into the character, the feelings, and inward life of nations. In a word, no one ever better understood the value of poetry for historical purposes. In the same spirit, but at a later period, he published his *Alt-teutsche Volks- und Meister-Lieder*, "Old German popular Lays" (1817), availing himself of the rich manuscript treasures contained in the Heidelberg Library. Görres, Brentano, and Arnien revived in western Germany that taste for mediæval literature and art which Tieck, Novalis, and the Schlegels had enkindled in the north.

During his abode in Heidelberg our author studied the Persian language and literature; and the result of his labours in this department of letters was manifest in his translation of the *Hero-Book of Iran*, which was published many years afterwards. In the year 1808 appeared the *Mythic History of the Asiatic World*, by our author. This work, though containing brilliant passages, and displaying many profound views, was too much under the influence of that subtle Pantheism which Schelling had brought into vogue; nor was the research it exhibited adequate to the importance of the subject.

It was now that a great change took place in Görres' mind. It was not possible that his noble soul and lofty intelligence should remain insensible to the lessons of history, which he had so diligently cultivated, or to the warnings of his own agitated, eventful times, which he had so carefully observed. Disabused by experience and observation of those political errors which in the first intoxication of youth he had embraced, he returned now with all the ardour of his generous spirit to the faith of his fathers, from which he had been so long estranged. The great events of 1813 stirred his soul up in its inmost depths. He resolved to raise his eloquent voice in behalf of his oppressed country, and founded, in February 1814, a political journal, called the *Rhenish Mercury*. This journal, the ablest that had ever been edited in Germany, by its bold patriotism, its enlarged political views, burning eloquence, and brilliant wit, enkindled the warlike enthusiasm of Germany, and more especially of the Rhenish Provinces. Napoleon called the editor a fifth European Power—such was the electric effect of his eloquence. But he who had roused Germany against its foreign oppressors now urged on its native governments the necessity of emancipating the Church from her thralldom, and establishing a freer political organisation on the basis of Catholicism and monarchy. The Prussian government, which now entertained designs most hostile to the religious and political liberties of the Rhenish population, prohibited the journal in February 1816. Our author then repaired to Heidelberg, where he published the old German popular lays, whereof we spoke above.

In the great scarcity and consequent pestilence which, in the year 1817, desolated the Rhenish provinces, as well as all Germany, Görres evinced his spirit of active benevolence, visited the hospitals of his native city, and at the head of a committee of his fellow-citizens, rendered the most essential services to the sick poor. In the year 1818, he was appointed by the Governor-General of the Middle Rhine, M. Gruner, Director of Public Instruction in that province. In the same year he solicited, but in vain, from the authorities in Berlin, an appointment to the Chair of History in the newly-founded University of Bonn. About the same time, the visit of the Prussian Chancellor Hardenberg to the Rhenish Provinces furnished the citizens of Coblenz with an opportunity for laying before him an exposition of the political grievances of the city and adjoining district, as well as of the wants and desires of its inhabitants. This address, composed by Görres, was presented by him and other members of a deputation. To this address, prudent and moderate as it was, may be traced the persecutions which

Görres had to sustain from Prussia in after-life. The despotic court of Berlin received it with disfavour; but the generous spirit of our author was not likely to quail before the frown of princes.

The year 1819 was a stormy year for Germany. The wide spread of secret societies, which, though many of them had originated in the generous design of national liberation, had now taken a decided revolutionary turn—the incendiary doctrines proclaimed on many occasions by the press and from the professorial chair—the assassination of Kotzebue by Sand, and the attempt on Ibel's life by Löning; lastly, the measures of severe coercion and reactionary violence which such anarchic doctrines and criminal excesses called forth, filled all Germany with dismay and confusion. Görres raised his eloquent voice to warn the princes and people of his country of their common dangers, and to shew how despotism and anarchy lurked on either side of their perilous course. In 1819, he published his *Germany and the Revolution*. The uncompromising though prudent energy wherewith the errors of rulers and their subjects are set forth—the high lessons of political wisdom—the tone of indignant eloquence breathing in every line, excited the deepest sensation throughout the country. The court of Berlin, misled by evil counsellors, not only interdicted the sale of the book, but issued an order for the author's arrest. Görres, by a timely flight, eluded the vengeance of his oppressors, and reached in safety the French territory, where he took up his abode at Strasburg.

The *Germany and the Revolution* was immediately translated into the French language. Mr. Black, afterwards the editor of the *Morning Chronicle*, gave an able translation of the work in our language, but he evidently regarded it as the production of a mere modern Liberal. He failed to discern that although Görres recognised in the vulgar semi-revolutionary Liberalism a just instinct as to the necessity of outward guarantees against the abuses of royal power, yet no one more severely condemned than himself that political rationalism which forms the basis of the modern Liberal system. While our author reprobates that servile Bureaucracy, which in Prussia has attained its utmost development, and where Church and State, school and municipality, individual freedom and the rights of all orders of society, are at the mercy of the functionaries of the police, he saw through the utter hollowness of many of the modern representative governments. In these, as in that of modern revolutionary France, for instance, royalty was reduced to too impotent a condition; the upper chamber, instead of representing the real nobility of the country, or even its landed proprietary, was composed of the mere nominees of the reigning ministry; the second chamber was chosen by a body of electors arbitrarily determined according to a mere pecuniary census; and by the side of some valuable institutions, municipal freedom was paralysed, the Church oppressed, and the liberty of education utterly annihilated. Görres clearly distinguishes between those whom he terms the abstract and the historical Liberals. The former class of politicians think that a constitution, though it have no root in the manners and habits of a nation, or in its moral and material interests, or in the wants and wishes of the various classes composing the community, can yet be permanently established by the fiat of a royal decree, or through a popular revolt. The latter deem that political institutions must be of gradual growth; that such as are unconnected with the past have no futurity; and that ere they can pretend to duration, they must be a living embodiment of the moral, social, and material interests, wants, and habits, of all orders in a nation; above all, that Religion must lend them her sanction, that she is the *primum mobile* of all political organisation, and that the Catholic Church in particular is the source of all permanent order and well-regulated freedom. It is needless to say among which class of Liberals our author must be numbered. He was now not only the victim of royal tyranny, but to the end of his life he was the butt for the attacks of all Rationalists in Church and State. The French Liberals, who greeted Görres on his arrival at Strasburg, soon cooled in their enthusiasm for him, when they perceived that he was as strenuous a defender of ecclesiastical as of political freedom, and

that his love of popular institutions did not exclude a veneration for royalty, and respect for aristocracy.

In 1821 our author published the most remarkable, perhaps, of all his political productions, entitled *Europe and the Revolution*. It is divided into four parts, respectively called the philosophic "Introduction—the Past—the Present—and the Future." The Introduction is the least successful part; for we miss therein the clearness and precision with which the general premises should be laid down. But in the remaining portions of the work the author draws an astonishingly vivid, vigorous, and magnificent portraiture of the modern European nations, from their first origin down to his own times. Never was a profounder historical philosophy displayed—never was a cooler political sagacity united with a more fervid eloquence and splendid imagination. We are almost tempted to believe, that Görres' physiological studies aided him not a little in his political speculations; for not only does he trace with singular skill the analogies between the organism of physical man and the moral organisation of states; but, not content with abstract political theories, he feels, like a true physician, the pulse of nations, observes their physiognomy, studies their peculiar constitution, points out the healthy and the diseased parts in their frame, and prognosticates with wonderful accuracy the various crises through which their disorders are destined to run. It has sometimes been remarked, that the study of the mathematical and physical sciences is unfavourable to the growth of sound political principles; for in nature, necessity, or fixed immutable laws prevail; while in the moral world, the general course of Providence is modified by the action of Divine grace and human free-will. But a master-mind, like Görres, while it perceived the analogies between the moral and the physical universe, could not fail to discern the differences; and the concordance between the distinct spheres of nature and morals is one of the leading principles in his philosophy. As he observed that all life in nature was an oscillation between extremes—between an ebb and a flux—and that her order depended on the harmonious combination of contrarieties, he was led to discover the prevalence of this law in the political world. The opposite extremes of anarchy and despotism—the consequences of original sin—are alike fatal to the peace, well-being, and freedom of nations; and it is only in the medium between the two that society can find true liberty and repose. This just political equilibrium is, as far as human passions can permit, best and most securely maintained by the Catholic Church.

During his abode at Strasburg, Görres made the acquaintance of the venerable Dr. Liebermann, the superior of the ecclesiastical seminary of that city, and well known to many of our readers by his *Institutiones Theologicae*—a work distinguished for clear, forcible reasoning, and most elegant Latinity. The conversation of this excellent divine and apostolic man, joined to the severe trials and privations he himself had now to endure, tended to inflame his zeal and attachment for the Church; and from this time a more decided Catholic tone is observable in all his writings. Dogmatic, and more particularly mystic theology, now engaged much of his attention; and, by an assiduous perusal of the Bollandists, he laid the foundations for that great work on Christian mysticism which was afterwards to raise his fame to so high a pitch.

After his arrival in France, Görres repeatedly proposed to the Prussian government his willingness to stand his trial before his natural peers—a jury at Coblenz. But the offer was fruitless; for that government well knew it had no charge to substantiate against him, and that genuine loyalty and the love for social order was the pervading principle of all his recent patriotic effusions. Long years afterwards did this government pursue the illustrious man, even in a foreign state—the free city of Frankfort—with its paltry vengeance; and had he not, through the kindness of one of the magistrates, received timely notice of the demand of the Prussian government, and thereby been enabled to make his escape, he would, contrary to all law and justice, have been delivered up to Prussia by the authorities at Frankfort.

(To be continued.)

THE DESTINIES OF THE INTELLECT.

No. II.

I.

THE intellect of man, as we have already endeavoured to shew, is in training for its immortal employments. We have every reason to believe, that as our moral being commences the occupations of eternity while in this life, so the intellectual portion of our nature is in like manner preparing for its perfect development by the exercise of its powers while in the present world. How elevating, how consoling, how satisfactory is such a view to the man of thought and study, who longs for a solution of the great mystery of life, no words are needed to prove. Intellectual labour at once assumes a new aspect; the culture of the reasoning and imaginative faculties acquires a nobility and true value, which quicken into redoubled energy the activity of the thoughtful and the toils of the studious. The questions that have harassed us in respect to the importance of education receive a ready answer; the true philosopher and the Christian are found to be one in all their ideas and all their aims.

The view that we have taken, however, suggests other kindred subjects for reflection, which require some little development, and tend materially to illustrate its practical bearings. The general truth which lies at the root of the whole, may be stated as follows:

Of the twofold nature of man, the bodily and the mental, the bodily alone is in a condition essentially different from that in which it will exist throughout eternity. Our whole being is to be transported into another and better condition of existence, whose laws and perfections demand a mysterious and fundamental change in its physical portion. What may be the precise character of that change we know not, as it is not at all necessary that we should know it. We usually express the change by saying that the body will be "spiritualised," or "glorified." With our mental character the case is different. Under a divine influence, whatever renewal is needed in its essential characteristics, is at least commenced before death; and hence it is that, in a certain sense, the life of heaven is entered upon here on earth.

That such is the fact in the *moral* element of our minds, we are all agreed; and a perception and vivid realisation of this truth becomes, in fact, one of the most sustaining and exalting supports which we experience in our struggle through life. The belief that our *intellectual* lot is the same, is, however, far from being as universally recognised and cherished. Not so much from a want of proof, as from a want of consideration of the subject, the mind of many and many a thinking person is agitated with tormenting doubts and difficulties, solely from his inability to perceive the connexion between the occupations of the enlightened intelligence in the present world, and those to which it is destined in its perfect state. We are so much in the habit of dwelling solely upon the *moral* glories of eternity, and from the silence of inspiration as to the details of its actual occupations we deduce such unauthorised conclusions, that we rob ourselves of one of the most consoling and strengthening truths which are included in the Christian's hope of immortality. The intelligence of man, as truly as his heart, with all its susceptibilities, is formed for eternal exercise. There is not a faculty with which we are born—not an attribute of genius, of talent, of acuteness, of the power of acquiring knowledge, and of the perception of truth—which finds its ultimate end in this brief term of existence, or exercises itself in its most worthy degree upon the minutiae of this little fragment of creation which is our present habitation and prison. Heaven is full of the works of Omnipotence; and we may be assured that there is no beauty, or sublimity, or exquisite perfection in the present firmament, in the earth, or in its inhabitants or productions, which is any thing more than a shadow of the ineffable wonders of creative wisdom and power, which a future life will reveal to the adoring intelligence. And it was for the contemplation, study, and love of these celestial manifestations of the Divine Majesty, that our natural faculties were formed, and not for that weak, infantine, and trembling exercise which

alone is now permitted them. The sum of human knowledge, as gathered together from the hour when the first man made his first observation upon what he saw and heard in Paradise; the most complete and profound systems of philosophy to which the meditations of the greatest intellects have given birth; the revelations of scientific study; the inspirations of poetry; the triumphs of art; every thing that has been the fruit of the employment of the capabilities of the mind, from its first entrance into its present condition,—all are but as the lisping of the infant tongue, compared with those intellectual employments to which we are destined hereafter. As heaven transcends earth, so will the thoughts and meditations of its inhabitants transcend those of man in his short earthly residence.

Yet we *begin* this employment here. The nature of our intellectual occupations is the same as it will be hereafter though they are devoted to subjects of an inferior order and a less perfect excellence. They are the foretastes of that free and enlightened development of the intelligence which awaits us. The devout mind, which not only consecrates its moral nature to the service of its Creator, but rejoices in the culture of its intellect, with an habitual reference in its studies to the will and presence of the Author of all those things on which it reflects, is progressing towards its final end in all its occupations and thoughts.

II.

The singular advantages thus enjoyed by the religious mind in its intellectual operations are among the most remarkable results of this law of our being. It is common, indeed, to imagine, that whatever may be the moral loss and inferiority of the worldly thinker, in the prosecution of his studies and the cultivation of his mental powers he is in no way in a lower state than his more religious companions. Yet, in fact, he starts far behind them in the intellectual race. He is really clogged and burdened with insuperable difficulties, from which others are exempt. What, indeed, is the real state of the natural intelligence, when not united to a renewed moral nature? What is our natural capacity for comprehending the attributes of the Divine Being, and meditating upon them as actual realities? That reason, unaided by a divine influence, can argue correctly upon the Divine nature, and construct just definitions upon its attributes, is doubtless true; but this is far different from a power of contemplating the Almighty as a real being, who as truly exists as any one of ourselves. There is, indeed, no more certain truth than that, by nature, we are afflicted with intellectual disabilities of a very grievous character. The intelligence is literally *unable* to view the invisible world with the same definiteness of conception with which it regards the temporal portion of creation. This is not merely a theological dogma; it is a fact, of which any person may satisfy himself, by the slightest analysis of his own sensations. Compare for a moment the two operations of the mind, when it reflects upon what is human, and what is divine. Take, for instance, the mental process by which we realise the truth of the Divine presence, as contrasted with that by which we recognise the presence of our fellow-creatures. At this moment I am sitting reading, or reflecting; but whatever may be my employment, I am vividly conscious of the reality of the existence and presence of every other person whom I may *know* to be in the same room with myself. Without the faintest effort, my soul is aware of their being in my neighbourhood; and I should no more dream of acting (unless intentionally) as if they were not real, actual, present beings, than I should think of asserting that two and two do not make four. I cannot help doing this—the act is not voluntary—it is not the result of any intention or reasoning on my part: I am simply conscious of their presence as actual, existing beings, with the same simplicity of perception with which I recognise my own existence.

Contrast, however, with this, the difficulty which I feel in realising the presence of God. As a matter of knowledge, I am as truly convinced that He is with me, as that my companions are with me. I have no doubt whatever on the matter. Yet, when from *knowing the truth*, I would pass on to *realise the fact*, a strange, un-

accountable imbecility drags me backwards; and it is only by repeated struggles and reasonings that I can be habitually conscious of that Presence which I am sure, as a matter of belief, is more intimate than that of any created being.

Now, that this mysterious intellectual helplessness must present serious obstacles in the way of the free employment of our capacities for thought and reasoning, is in a moment manifest. The Divine Being, with all that immediately concerns Him, is unquestionably beyond comparison the most sublime, the most instructive subject on which the faculties of man can be employed. Nothing else can be presented to our intelligence, as the material on which it may train its powers, which can for an instant be put in the scale with Him, from whose hand all creation proceeds. If, then, the mind is beset with this melancholy inability to contemplate Him, as a truly existing and present Being, never ceasing to act upon us and around us, the loss that it thereby suffers in its mere intellectual pursuits is almost incalculable. If our contemplations of the most elevated and spiritual of all subjects be confined to speculations and opinions concerning Him, how vague, how unreal, how perilous must they be in themselves; and how far from disciplining our powers with that effect which the study of *realities*, even of the humblest kind, will ever produce in the mind! We might almost as well confine our studies of human nature to speculations upon our own dreams. The knowledge of the heart and character of man which is derived only from books, is confessedly no knowledge at all. We must read man himself, and not merely study what may be said about man, in order to occupy ourselves with his real nature and sentiments.

Thus, therefore, appears the amazing advantage which the religious mind possesses in the cultivation of its intellectual powers. It has acquired a new and heaven-born faculty, by which this natural imbecility is by degrees replaced by a vivid power of realising the unseen. It passes from ideas to truths, and from truths to facts. It dwells no more in opinions and conceptions, but it beholds things. It does not speculate about what it has learned to believe, but it meditates upon what it actually beholds. As those only who have seen human life, can paint human life; so they alone who can see that world which is invisible to the bodily eye, can contemplate its wonders, appreciate its perfections, and reason correctly from what it reveals. To all others, the field of knowledge is limited to a little span. Earth alone, and the concerns of a small portion, and that the lowest, of creation, are the subjects on which their reason and imagination can be exercised. When they would go forth into the spiritual universe, they are forced to busy themselves upon ideas respecting its nature and inhabitants, in place of viewing it as it is in itself, so far as it is possible that the mind, in its present defective condition, can comprehend or discern its nature and glories.

III.

It may be asked, in reply to this statement, how it is, if such be the case, that men of undoubted religious earnestness, who are gifted with a high degree of this vivifying faith, are not more remarkably distinguished for their abilities, in comparison with their secular-minded contemporaries. The received opinion is, that if the devout are the more moral and happy, they are certainly not the more intelligent or able, portion of every community. We should, without hesitation, at once deny the assertion thus hazarded. On a fair comparison between the religious and the worldly, we have no doubt whatever, that the advantage would be found very greatly in favour of the former. It must be remembered, in the first place, that the truly spiritually minded are the few, while the earthly minded are the many; and that to a fearful extent. No human judgment can, of course, penetrate into the secrets of the heart, and declare who are practically devoted to the will of God, and who are selfish and godless; but it is impossible to deny that a vast majority in every Christian country are either wholly given up to the affairs of this life, or else that the religious principle within them is so weak and inoperative, that they are gifted with a very small share of this capacity for realising invisible and divine things, which we claim as the exclu-

sive privilege of the devout. If the numbers of the intellectually accomplished among men of the world be very great, while those of the pious and cultivated be very few, this is but a necessary result of the extreme numerical disproportion which exists between the two classes of the irreligious and the sincere.

But further; constituted as society still is, intellectual cultivation is to a great extent confined to the richer part of the community, the poor being compelled to employ their time in labouring for their daily bread. At the same time, we know that earnest religiousness is more common among the poor than among the wealthy, even allowing for the difference in their actual numbers. Worldly prosperity is a hindrance to religious excellence. Both revelation and experience attest the fact with undeniable proofs. And therefore it appears to be still more unreasonable to expect that the more religious-minded class should appear to equal the secular in learning and genius. Of those who are gifted from on high with the power of contemplating spiritual things as realities and not as opinions, a vast proportion are forced by stern necessity to toil unceasingly for the support of themselves and their dependents, and they have neither time nor means for devoting their faculties to any of those topics which would bring them before public notice as men of profound thought or brilliant imagination.

And again; in those instances where outward fortune and practical spirituality combine to allow of leisure for the cultivation of the intellect, under the most favourable of inward influences, there are many whose taste and inclination lead them to occupy themselves almost exclusively with subjects which have no interest for the mere man of study, and which make no shew in the literary annals of the day. They employ their powers of reasoning, their rapidity of perception, their flights of genius and invention, upon those topics which are exclusively connected with devotional things, and which bear immediately upon their own future prospects. And therefore, noble and sublime as may be the products of their skill and studies, they count as nothing in the records of human science and human thought. They seem dull, trivial, and worthless in the eyes of those who are unable to appreciate the transcendent importance and ravishing sweetness of the subjects to which they have devoted their powers.

In order to institute the comparison fairly, we ought to contrast the results of thought in the two classes, each on its own ground, and on its own most cherished materials. We ought to place side by side the intellectual achievements of the worldly man on secular subjects, and those of the religious on spiritual things. And when the comparison is thus made, we should not hesitate for a moment to claim the superiority for the latter. There is a completeness, a vigour, an originality, a brilliancy, and a profound philosophy, in the great Christian works of Christians, with which few of all the triumphs of the unaided human intellect can compete. The sacred Scriptures alone are a most striking proof of this superiority. Setting apart the inspired truth of all they say, as a work of the most exalted genius they are without a rival in the whole range of mortal literature. Compare any ancient chronicle with the books of Moses, with the stories of Ruth and Job, and with the other annals of the Old Testament. Have they any equal in the records of Greece and Rome, of the East, or of more modern Europe, in all those qualities which go to make up a living, speaking history? Take the poetry of the Psalms and the Prophets, as it is rendered into English *prose*, and compare it with the masterpieces of any age, classical or otherwise, when similarly translated. Is there a critic in England who would advance the absurd opinion that any single profane writer could stand such a test? All poetry translated into prose is well-nigh unreadable, except the poetry of the Old Testament. Such was the marvellous power of a living faith in the invisible, in exalting and cultivating the imaginative powers of those ancient bards of Palestine.

To leave, however, the Holy Scriptures for more recent productions. Laying aside the question of the spiritual value of the religious offices of the Catholic Church, is there any work in the whole range of human

thought which, for perfection in the accomplishment of its purpose, can be compared with her services, as comprised in her Missal, Breviary, Pontifical, and other similar books, and as made use of in actual worship? We speak of these merely as works of skill and of art; and we would challenge the most determined devotee of the secular school to bring forward any one production of the human intelligence which, in the successful accomplishment of the purpose at which it aims, and in the employment of every means which the genius of the noblest intellects could embody, comes so near to the perfection of the works of the Divine Creator himself. Learning, imagination, philosophy, taste, art, and the most elaborate skill, have here put forth their utmost powers; and the result is a body of public devotions in which the most enlightened and cultivated mind finds it scarcely possible to conceive an improvement.

The same may be said of the system of Catholic casuistry. Whether it be philosophically correct and in strict harmony with the principles of Christianity, or no, we are not now determining. We view it simply as a work of intellectual power; and we are bold to say that, as a complete and perfect *system*, it is without rival upon earth. It is essentially practicable; it fulfils its end with most distinguished success; it embraces every conceivable contingency which the course of human affairs can call forth; it commands the homage and receives the affectionate adherence of men and women of every rank and age and country, and of every possible variety of natural character and abilities, and of spiritual powers and progress. Can the records of secular casuistry, of statesmanship, of judicial codes, of the moral systems of philosophers, supply aught that, as a work of intellectual greatness, can compare with this astonishing body of principles, rules, and deductions? No other human work has yet solved one of the great problems of humanity, and set man practically free, while restraining him within the limits of a rigid obedience.

What is the intellectual character of the boundless variety of the less public and important products of the religious mind, we cannot stay to inquire, though we are convinced that in every qualification which distinguishes the lofty and cultivated intelligence, they are on the whole unapproached by the works of those whose natural faculties are not disciplined by exercise upon the most sublime subjects of thought. We can only refer to them as adding to the proofs of our general theory, that the culture of the natural faculties of the mind to the highest practicable extent is in the strictest harmony with the principles of religion, and that the development of the intellectual is a natural and necessary consequence of the purification of the moral portion of our nature. The two processes are designed by our Creator to be carried on simultaneously, as a commencement of that perfect life in his immediate presence for which in his adorable wisdom He first called us out of nothing.

Nor is there necessity to linger upon the obvious truth, that in all mental culture a most beneficial influence upon the intellectual powers is the result of a perfect control of the moral character. Prejudice, pride, cold-heartedness, selfish indifference to the feelings of humanity, obstinacy of spirit, and every other similar and odious feeling in the heart, are manifest hindrances to the free use of the mere reasoning faculties, and to the operation of genius and skill. The mind which, with a noble, unselfish, and genial warmth of feeling, enters upon the wide domain of human knowledge, is in a wonderfully more advantageous position for the accomplishment of its ends, than that which is warped and blinded by evil passion or bigotry. All this is so evident, that a moment's unbiassed reflection is sufficient to convince us that, were it on this account alone, there is an essential connexion between intellectual and moral cultivation, and that any disregard of the demands of the intelligence is, more or less, a violation of the rights of our whole being.

IV.

A more plausible objection to the enforcement of the highest possible education of the mind is found in the supposition, that our natural powers are best cultivated by a direction to purely religious subjects alone,

to the exclusion of secular studies, except so far as the necessities of life may demand. If the subjects of thought which revelation supplies be indeed (as they are unquestionably) the most sublime and magnificent of all topics, and if the investigation of them in all their variety and all their results be (as we do not doubt) the most profound and most valuable of all intellectual exercises, why, it may be said, attach so much importance to profane learning; why not rather discourage it as far as human frailty will allow, and direct the whole energies of the soul to the study of revealed truth, and of the correlative views which it supplies and suggests?

Such a question as this we conceive to be based upon an entire misconception of the nature of this present life, as compared with the more perfect life to come. The existence in which we now are is distinguished from that to which it leads us by this one essential difference, that we are here in the presence of the Divinity in a manner entirely distinct from that to which we hope to come hereafter. This is not a difference arising only from certain moral defects and want of faith in ourselves, but it is the result of a positive law of God, which now permits us a consciousness of his presence and of the reality of the spiritual world essentially dissimilar to that *sight* of Himself and his immediate attendants which will be the reward of those who pass worthily through the time of probation. To whatever height of sanctity the soul might attain before death, she could not, by the nature of this law, pass from the life of faith into the life of vision; she must be content to realise the truths of the invisible state in that peculiar manner which is now granted to her.

In immediate connexion with this manifest truth, and perhaps as its necessary consequence, stands this plain fact, that the occupations of the mind, while in its inferior condition, are devoted to a multitude of subjects into which the consciousness of the Divine presence and attributes does not immediately enter. When the soul acts aright, all these employments are controlled and animated by a definite principle of deference to the Supreme will, and a recognition of God's presence as an actual reality; but yet, as a matter of fact, we are not only permitted, but we are compelled, both by duty and necessity, to devote a considerable portion of our thoughts and lives to things which are purely temporal in their nature, and comparatively worthless in their value. When this need of secular labour, and its real innocence and obligation, are overlooked, under a belief that the more exactly the mind anticipates in detail the occupations of its celestial abode, fanaticism, and a morbid mysticism, are the immediate result. The excited imagination overlooks the momentous truth, that man best fulfils his destinies when he accomplishes those ends which the plain commands of his Maker enjoin him to perform, be they great or little in his ideas, earthly or heavenly, carnal or spiritual. True wisdom consists in taking life as it is, and in fighting its battle with those weapons which the great Captain himself may place in our hands. The most spiritual mind is that which is content, when called, to be secular in its duties, and divine in its aims.

In harmony also with this secularity of duty, is the essential *nature* of the mind itself, as has already been stated. Our tendencies are to temporal subjects of thought and action. The constant direction of the mind to ideas *immediately* connected with religious things, is an intellectual impossibility with the great majority of mankind. Not from want of good desires, or from any lingering love for sin, but from an actual inability, they feel themselves compelled to turn their attention to the concerns of the present life, and to the boundless field of study which the visible earth and heavens present to the exploring intelligence. Inferior though such materials for thought be to those more profound subjects which are communicated by revelation, yet we are most of us practically unequal to a ceaseless devotion to more lofty and beneficial topics, and have to turn for rest, unless we would drive ourselves into insanity, to those which are in themselves worthless, and almost contemptible.

Doubtless, the varieties of capacity for perpetual occupation in spiritual things are extremely great in

different classes of minds. There are many who, with little or no effort, can devote themselves wholly to such meditations and studies. But with a large proportion of the truly devout, including many whose moral purity and piety is most perfect, a perpetual change and relaxation is absolutely essential to the health both of body and mind. The general rule for mankind must therefore be formed upon this unyielding necessity. The intellect must be cultivated in secular subjects, as well as upon those which are purely religious. The whole universe of thought, both temporal and eternal, must be laid open to the inquiring mind, and its treasures searched for food for the reason and the imagination. In the study of his own race, in ancient chronicles, in philosophical history, in biographical pictures; in the investigation of the laws of matter, of form, of abstract number; in careful inquiries into the laws of the mind itself, and the details of physical science; in the refinements of art and literature; in social, economical, and political questions; in every innocent subject which comes within the range of the intellect, man finds his destined cultivation, and occupies himself in strict conformity with the great end for which he was created. The powers that have been trained upon the things of time and sense, will be called to exercise themselves upon the marvellous works of eternity and a spiritual world. The change will be in the subjects of thought, not in the powers of thought themselves, nor in the mode in which they are employed. The education of this world finds its reward and its natural completion in the occupations of eternity.

Without hesitation, therefore, we should ever urge upon our own minds—even upon our *consciences*, and upon all whom we can in any way influence—a recognition of the duty of intellectual culture. Wheresoever the faculties exist, it is worse than folly to let them lie waste. The unhappy notion that ignorance is a safeguard of religion and morality, is utterly contrary to the dictates of religion and morality themselves, and subversive of all true elevation of the human character. It is monstrous to suppose that the divine portion of our being is best employed when suffered to stagnate in torpor, and that the glorious powers which are destined for an eternal contemplation of the Creator of the universe, are most usefully occupied when they are confined to the trivialities or soulless round of the mechanical duties of domestic and social life. Let these duties be first insured; let no man, under a pretence of the loftiness of his aspirations, exonerate himself from the toils of earth; but when these are secured, let the rich and the poor together rejoice in the free and diligent cultivation of each man's peculiar capacities, to the highest possible extent which Providence may allow.

Journal of the Week.

March 10.

THE only important feature in last night's debates was the discussion on Mr. Sharman Crawford's motion for repealing the section in the Irish Poor-Law, commonly called the "Quarter-acre clause," which forbids relief to be given to any person holding more than a quarter of an acre of land. On a division the motion was lost by a majority of 114 to 21.

All continues quiet in London; and in Glasgow the disturbances are suppressed, at least for the present. In Manchester the disturbances continue; in some cases, the operatives in the mills turn out and join the mob; in others, they join in resisting them. The shops are closed, and the local magistracy prepared. Hitherto the police have kept the rioters in check.

The situation of the new French Republic, if at all changed, seems by the Paris journals to be improved. They say that the Provisional Government was still indefatigable in its labours, which were directed in an especial manner to the immediate relief of the commercial and industrious classes, and with views for their permanent well-being. The city, and France in general, were perfectly tranquil. The note of preparation for the elections was yet only feebly heard. The Government was aware of the fearful importance of the matter, and was, with the temper and the sagacity that had hitherto characterised their measures, preparing for the crisis.

In Germany the excitement continues intense; and in

Nassau the Grand Duke has acceded to the reforms promised in his absence by his mother.

The Government at Turin armed a portion of the Civic Guards on the 5th instant. The armed citizens divided themselves into detachments, patrolled the streets until morning, and effectually protected the convent of the nuns of the Sacred Heart and the Archiepiscopal Palace, which had been menaced by the mob. On the 3d, the Jesuits were forced to abandon their convent at Novara, and the students were all sent home to their families. The municipal council had assembled to deliberate, and the citizens demanded the immediate organisation of the militia.

Letters from Rome state that the committee appointed by the Pope to prepare the Constitution was actively engaged on that task. There are to be two chambers; the one composed of Cardinals and clergymen, and the other of representatives of the people.

The news from Paris caused such excitement at Genoa that the Jesuits of Cagliari were obliged to flee. Their convent was attacked, and the Government was compelled to call out the Civic Guard.

It is said that Lord Minto has addressed an *ultimatum* to the Neapolitan Government, declaring that to give a satisfactory termination to the affairs of Sicily:—1st. That island must become a separate kingdom, independent of Naples. 2d. That it must have a government and parliament of its own. 3d. That the King of Naples may also be King of Sicily. 4th. That as to the common expenses of the two kingdoms—such as civil list, diplomatic body, &c.—they should be settled by a mixed commission of Sicilians and Neapolitans.

March 11.

An animated and able debate took place last night in the House of Commons on the income-tax. Mr. Wilson defended Sir Robert Peel's general policy, while he denounced the present mode of levying the tax. There can be little doubt that he spoke the general feeling of the productive classes of every grade. He was followed by Messrs. J. B. Smith, Miles, Brotherton, and Cardwell. Mr. Disraeli then came out with one of his brilliant, slashing orations, against the Manchester free-traders, greatly to the entertainment, if not to the instruction, of the House. Mr. Gladstone finished the night's debate with one of his best speeches in defence of the general principles of free-trade.

The home disturbances make little progress. Mr. Cochrane figured at an uproarious meeting in the Commercial Road yesterday; Manchester is agitated, though calm; Glasgow and Edinburgh the same.

Abroad, attention is fixing itself with more intense anxiety on Lombardy, where every thing portends the coming storm. The hatred of Austria every day shews itself more and more universal. The enmity is shewn on every possible occasion, and in every manner. No lady of fashion will go to "the Scala," because it is a royal theatre: when Tadolini is *prima donna* this is no ordinary sacrifice; no young lady in a ball-room will dance with an Austrian officer; and no waiting-maid attached to her master's valet, whose marriage-portion is in the unbought lottery-ticket, will seize the tempting numbers, because the lottery is one source of the public revenue. And the male part of the population is not less animated in its ill-will. No gentleman of distinction will visit an Austrian family, or give his arm to an officer of that army; no man, of high or low rank, will smoke cigars, as the tobacco-tax is profitable to the state; and the commonest porter will neither give nor receive the time of day with any humble retainer of the Crown.

It appears that the reports of the bombardment of Messina are too true; but that the people are at length masters of the citadel, and the King of Naples about to yield. In Bavaria, instantaneous concessions alone have saved the king from dethronement.

March 13.

One of the overwhelming difficulties which beset the new French administration is now made frightfully manifest. The Government has committed what is neither more nor less than an act of insolvency. M. Garnier Pagés has published his financial statement, estimating the deficit for the year 1848

as about two millions *sterling*, independent of extraordinary credits. In consequence, they have partially suspended the payment of the interest due on the savings' banks. The workman is to receive a tenth part in cash, four-tenths in a paper note of the treasury, and the rest in stock. Thus it is ever in revolutions; the poor are the first to suffer.

The foreign news speaks further of the intense excitement in Germany, of the publication of the Sardinian Constitution, and the resignation of the whole of the Neapolitan ministry. Lord Minto's efforts for a reconciliation between the king and Sicily have, for the present at least, completely failed, the king refusing to grant the demand for the employment of none but Sicilian soldiers in the island. The Duchess of Orleans is at Berlin. The Duc d'Aumale and the Prince de Joinville are on their way to Gibraltar.

In London the most energetic measures are being made to prevent disturbance at the Chartist meeting to be held to-day on Kennington Common; four thousand police are stationed in the neighbourhood; the military are under arms; the public offices and palaces are doubly guarded; the gunsmiths have unscrewed all the barrels of their guns; and the meeting will be dispersed after six o'clock, at which hour it becomes illegal. Similar precautions are taken in Dublin to preserve the peace on St. Patrick's Day; the Confederation is full of fury, and John O'Connell has published an urgent, though evidently alarmed letter to the people, conjuring them to beware of violence. The following important correspondence has been published:

"Thurles, March 10, 1848.

"My dear Lord,—I had a communication from Rome a few days back informing me that Cardinal Franson had received the statement addressed to him by me, in answer to his letter of the 3d of January, concerning the charges made against the Irish clergy, and that he was sorry I had put myself to so much trouble in refuting them, as he did not believe them. He sent my letter to the Pope, who considered it most satisfactory. From the first, I considered the Cardinal Prefect's letter as a private one—so much so, that I did not mention it even to the Bishops of this province until after it got publicity in the newspapers. I then wrote to explain to them the reason of my not having communicated it, and that I had refrained from doing so solely from a sense of propriety. When I saw the letter published in the *Dublin Evening Post*, I also wrote to the Propaganda to exculpate myself from any share in its publication stating that I considered it to be, from its very tenor, a private and confidential communication, and that I would therefore deem myself to have acted with extreme imprudence if I gave it publicity. That my view on this subject was correct, is now evident from a letter received by me last night, containing important information on this and other matters, an extract from which I subjoin; and remain, my dear Lord, yours faithfully,

"Most Rev. Dr. M'Hale,

+ M. SLATTERY.

"Rome, Feb. 28, 1848.

"My Lord,—The Secretary to the Propaganda said that the letter was a private one—it was written merely to get information, and any one reading it would see that it was not to be published. He also said the Pope concurred in these views, and they were both very much displeased that a private communication should have been published. The Pope praised your Grace's letter very much, and said you took a right Christian view of priestly interference in politics. If religion or necessity require that they should interfere, they have a right to do so; if the religion or the lives of the people be in danger, religion itself and charity call on them to interfere and to speak out; but in mere political matters which are not connected with religion, priests should not take a part. This is what the Pope said. He kept your Grace's letter, expressing great approbation of it, and said that he fully approved of your views."

March 14.

A question was put and answered in the House of Commons last night of a more satisfactory nature than generally characterises our senatorial catechisings. About six years ago an act was passed for relieving the coal-whippers (those who discharge the coals from the vessels) on the Thames from a very degrading condition of thralldom. The moral improvement which has resulted from the measure has just been tested by the fact, that they have tendered their services to the Home Secretary as special constables in case of any disturbance in the metropolis. They are in number no less than about 2500. Mr. Gladstone asked whether this was really the fact,

not doubting it, but in order that the public might hear so gratifying a statement officially confirmed. It was gladly answered in the affirmative by Mr. Labouchere.

Then followed the adjourned debate on the income-tax. The only two important speeches were those of Mr. Cobden and Lord John Russell. Mr. Cobden recalled the attention of the House to the subject of the debate, from what he termed the "purposeless ravings" of the protectionists, and declared he should vote for Mr. Hume's motion; Lord John Russell said the ministry would go out if they were beaten, and, amidst loud cheers, announced their determination to uphold the cause of law and order in Ireland, in case any seditious disturbances should take place.

The Chartist meeting on Kennington Common produced nothing but a few commonplace speeches, from second-rate Chartists, to some 6000 or 7000 people. The rain did good service, and all ended peaceably, though a pawnbroker's shop and a baker's were broken into and plundered. Mr. Hawes is returned for Kinsale.

From Germany tidings of great importance rapidly arrive. Austria is said to be about to make concessions to Lombardy, and to be threatened in her Hungarian dominions; the King of Prussia abolishes the censorship of the press; the Elector of Cassel grants the popular demands; and the King of Hanover promises liberty of the press, *under certain guarantees*. Hamburg also is in a state of great excitement. A correspondent of the *Times* gives the following illustrations of the feeling in Milan against the Austrians:—"In the house of a friend, where politics before an Englishman are freely discussed, I heard a young mother, playing with her child, who is just beginning to prattle, ask him, 'Do you love Italy?' to which the baby answered, 'Tanto.' 'And do you hate the Tedesco?' 'A la morte,' was the reply. 'What do you say of Pio Nono?' continued the mamma; 'Viva Pio Nono!' shouted the little creature. 'And what would you do for Pio Nono?' added the proud mother. The infant dropped on its little knees, made the sign of the cross, and, raising its hands, clasped them together in the attitude of prayer, to express his young enthusiasm for the Pope. I was happy to find that the pretty puppet had a *viva* for the English; and the papa assured me that the Milanese in general indulged in a kindly feeling for our nation, and looked anxiously for our Government tendering good advice, if not remonstrance, at Vienna. In the evening I had again occasion to remark the influence of the same hatred on the full grown Milanese. For the first time I went to the Scala: there were but four families in the boxes. 236 out of the 240 boxes in the six several tiers remained with the curtains closed, and in one of the boxes a young and handsome Italian widow was seen by the pit with suppressed rage, and I have no doubt her imprudence will be severely commented on in society. The *plateau*, or pit, was tolerably filled with Austrian officers, and I was told with no less than 300 spies."

March 15.

The House of Commons last night received with loud cheers Lord Palmerston's announcement that Prussia has determined not to interfere in the affairs of France, and to do nothing to provoke hostilities from the Republic. After this, Mr. Ewart brought forward his motion for the abolition of capital punishments, which he defended partly on the ground of the sacredness of human life, and partly on the inexpediency and evil effects of punishment by death. Sir G. Grey opposed the motion, and a debate followed, which, if not very enlightened in its interpretations of Holy Scripture, was at least gratifying, from shewing that the words of the Bible are at least accounted of paramount authority in the Imperial Parliament. The most absurd misinterpretation was Mr. Hume's, who conceived that capital punishment is forbidden by the text, "I will have mercy and not sacrifice." The motion was negatived by 122 to 66.

The corruption at the Harwich election was also exposed by Mr. Blackstone, Mr. Attwood having spent 6300*l.* and Sir D. le Marchant, a Secretary of the Treasury, 1500*l.*

Frenchmen as well as Englishmen are flying fast from Paris, and a financial crisis is rapidly advancing. M. Rollin's

circular to the Commissioners of the Provisional Government has roused great excitement and surprise in those who have fancied that a Republican Government has no taste for coercion. The bankers, Messrs. Gouin and Messrs. Baudin, hope to pay all their creditors; but the revolution has thrown every thing into such disorder, that it is impossible to calculate what they may actually be able to realise.

The Pope has brought out another striking social reform, in the matter of money. The *Gazzetta di Roma* of the 3d of March contains an official proclamation of the Treasurer-General and Minister of Finance, announcing the introduction into the Papal States of the decimal system of currency and monetary unity which obtains in France, and has already been established in Sardinia and the Duchy of Parma. In accordance with this decree, it is arranged that five-franc pieces of silver coinage and twenty-franc pieces of gold coinage, current in the Republic of France, the Kingdom of Sardinia, and the Grand Duchy of Parma, shall circulate in the States of the Church: the first at the rate of 93 bajocchi, and the second at the rate of 3 scudi 72 bajocchi, and their multiples in gold in the same ratio.

It is stated, that on the receipt of the account of the revolution in Paris the whole population of Rome repaired to the Academy of France to proclaim the French Republic. The people afterwards proceeded to the Quirinal to demand from the Pope the long-promised Constitution.

March 16.

Pius IX. has delivered one of those addresses which are so eminently characteristic of his Holiness' principles, in reply to the memorial of the Senate demanding the grant of the promised Constitution. We beg particular attention to its concluding sentence:

"The events, I will not say which succeeded each other, but which have hurried on to a conclusion, justify the demand addressed to me by the senators in the name of the magistrate and the council. Everybody knows that I have been incessantly engaged in giving the government the form claimed by those gentlemen and required by the people. But everybody must understand the difficulty encountered by him who unites two supreme dignities. What can be effected in one night in a secular state cannot be accomplished without mature examination in Rome, in consequence of the necessity to fix a line of separation between the two powers. Nevertheless, I hope that, in a few days, the Constitution will be ready, and that I shall be able to proclaim a new form of government calculated to satisfy the people, and more particularly the Senate and the Council, who know better the state of affairs and the situation of the country. May the Almighty bless my desires and labours! If religion derives any advantage therefrom, I will throw myself at the feet of the crucified Jesus, to thank Him for the events accomplished by his will; and I shall be more satisfied as chief of the Universal Church than as a temporal prince, if they turn to the greater glory of God."

This reply is said to have contributed in a great degree to calm the popular excitement on the receipt of the news of the French Revolution.

Symptoms, not easily to be misunderstood, are appearing in the French provinces of the spirit in which certain officials are disposed to conduct themselves towards religion. The Capuchins have been expelled from Lyons by the authority of the mayor, a Swiss by birth, and a Protestant in creed. Since then, another and a more important step has been taken in the same direction. M. Emanuel Arago, the commissary of the Provisional Government in the department of the Rhone, has issued a decree, enforcing the execution of the law, *hitherto dormant*, which forbids the residence of the Jesuits in France, and of any other order not specially authorised by the secular power.

The home news contains little of interest. The debate of last night in the Commons, on Mr. Blackstone's proposal for refusing a writ to Harwich for a time, gave occasion to an imputation of "shameful" conduct on the part of Sir G. Grey, brought by Mr. Mowatt, which roused the indignation of the house. The Birmingham meeting of Chartist sympathisers with the French Republicans passed off very peaceably.

Reviews.

Italy, Past and Present. By L. Mariotti.
London, Chapman.

THEY say that English is a most unmanageable language to foreigners; but now and then a foreigner writes it, or speaks it, so well as almost to disprove the saying. Signor Mariotti is one of these. He not only writes like an Englishman; but he writes idiomatic, and not book-English. The language is an actual vehicle to his thoughts, with which he pours them forth with as much facility and force, as if he had never known a syllable of any other tongue.

He has now brought out the second volume of his book on Italy. The first volume was admitted, on its publication, to be a remarkable production, whatever might have been thought of its sentiments. Signor Mariotti is undoubtedly not only a good writer, but a vigorous and independent thinker; who looks at the world and its events with a keen eye, without being enslaved to the opinions of his friends, any more than those of his foes. If we disagree with him on certain points of historical or literary criticism, or certain matters of comparison between Italy and other countries, it is rather because we believe him to be misinformed, than because we count him bigoted or prejudiced. And if we most severely condemn many of his sentiments, especially in regard to religion and religious people, it is not because we think him insincere or unfair, according to his own religious views; but because those views are in themselves at times in the highest degree pernicious, and such as utterly incapacitate him from comprehending the characters, or doing justice to the integrity and abilities, of those to whom he is opposed. He loves his country, cordially, intelligently; he is far from being one of that unhappy band of "Young Italy," who, under the guise of attacking certain details of Catholicism, abhor every restraint of religion, and detest Christianity itself. He is not one of those men, who, boasting of their liberality, count the very name of ecclesiastic sufficient to condemn a man of hatred to the enlightenment and freedom of the human race. When he sees what is good, he is ready cordially to admire it; nor is he so resolutely unwilling to see it, as to be wholly in the power of those influences of circumstances and education, which have gone far to form his judgment of the past and present of Italy. He looks at religion and religious systems from without; and is therefore neither more nor less than incapacitated from doing that justice to men whose affections are not with this world, which he is ready to accord to those whose character and principles he can penetrate into and comprehend.

His first volume gave a series of pictures, written on the whole in the style of semi-biographical and historical sketches or review articles, of the *past* of Italy, from the Middle Ages to the days of Napoleon. He divided her history into five periods, which he thus characterised: The first he called the Middle Ages, or the Age of Darkness, when the struggles of body and mind which convulsed Europe upon the fall of the Roman empire were gradually giving way to the light that broke upon the world of thought in the twelfth and thirteenth centuries. The second epoch he terms the Age of Liberty, from the Peace of Constance to the death of municipal liberties in the early portion of the sixteenth century. The third period he named the Age of Domestic Tyranny, the age of the Este and the Medici, or the age of splendour, as it is called by those who judge of the state of man by the magnificence of a court. The fourth was the Age of Foreign Dominion, and of Decline; when by a succession of inroads of French and Spaniards, Swiss and Austrians, from the first invasion of Charles the Eighth of France, to the irruption of the armies of Revolutionary France, Italy became the land wherein contending dynasties and powers fought for conquest and plunder. The fifth epoch he calls "Italy at her reawakening," and an age of reaction and recovery, of disgust and of repentance.

His thoughts of all these periods he throws into the form of sketches of the greatest and most famous men of each age; including, in his first volume, Dante, Petrarch, Boccaccio, Macchiavelli, Michael Angelo, Ariosto,

Tasso, Vittoria Colonna, Galileo, Alfieri, and Napoleon. His new volume, which paints the *present* of Italy, presents us with a series of brilliant, lively, energetic, and acute essays on Mazzini, Foscolo, Manzoni, Grossi, Pellico, Giusti, Litta, Mayer, Anna Pepoli, Gioberti, d'Azeglio, and Pius IX.

For our author's own sympathies, and political and religious principles, we should say that they are *theoretically* republican, but *practically* in favour of the erection of a series of constitutional monarchies in Italy, independent of all foreign influence, with a perfect freedom of thought on every possible subject. He is non-Catholic, rather than anti-Catholic. He has an unquestionably hearty admiration for the present Pontiff, and not the less so because he believes him to be a man of ardent piety and purity of religious zeal; while, as far as we can judge, he does not impute to Pius IX. any of that inclination for *doctrinal* change in the Church, which an ignorant world vainly expects from one who is so determined in secular reforms. At the same time he abhors the Jesuits, though he spurns the scoffing tales of scandal with which Gioberti has seasoned his notorious work. Not that he would expel them from Europe, though he would rejoice to see them suppressed by a Papal Bull; he would leave them unnoticed, unopposed, unpersecuted.

But it is time to let Signor Mariotti speak for himself. We shall to-day give our readers a specimen or two of the more political portions of his second volume, reserving a few of his literary and social sketches for another occasion.

The most notorious name in the roll of Young Italy is that of Mazzini. We are all familiar with Sir James Graham's Post-office *espionage* upon the proceedings of that ardent and headlong revolutionist. Mariotti's portrait of the exile is drawn in the spirit of an impartial friend.

"Amongst the swarm of exiles the calamities of 1831 drove to the French shores, a young enthusiast made his appearance, unknown as yet to the multitude, but uniting the boldest ambition to the highest capacities: a man of firm principles; of that pale, bilious temperament so common in southern climates, whose passions all obey but themselves—a man born to rule; of that stuff of which, under favourable circumstances, Robespierres are made, or Napoleons; but who, in quieter times, are too readily set down as *hommes manqués*, or visionaries—a young student, a Genoese of good extraction and parentage—Giuseppe Mazzini.

"It was in June 1831 that he first made himself known in France—though his contributions to the *Antologia di Firenze* ought to have won him reputation before—by his address to Charles Albert of Savoy, on his accession to the throne of Sardinia, inviting him not to disappoint the expectations he had raised in Italy in 1820, when, being only Prince of Carignano, and presumptive heir to the throne, he was hailed as king of Italy, and styled himself the chief of all the Carbonari in the country. * * *

"He established himself at Marseilles, as editor of a journal, called after the name of the new sect, of which it was the intended organ, *La Giovine Italia*. Several numbers of that journal appeared at different intervals in the course of that and the following year. Mazzini wrote the best part of its contents. In fact, he never was seconded by efficient contributors. * *

"Involved in rash attempts against all governments, condemned to death in Italy, banished from France, proscribed in Switzerland, he finally sought the only refuge against political persecution—the free soil of Old England. With a shattered constitution and a broken heart, a disappointed man, in spite of all his asseverations to the contrary, he engaged in the harmless pursuit of a literary career, diving perhaps too deeply into the dreams and vagaries of French communism, and choosing his associates among the English radicals and socialists; a grovelling, calculating race, as widely removed from the chivalrous disinterestedness of the Italian republican, as a London fog from the golden vapours of an Italian summer evening.

"In a vain endeavour to bring their ideas to bear some resemblance to his own luminous, however Utopian theories, Mazzini was gradually sinking in silence and oblivion, engulfed in what Count Pecchio not unaptly calls 'the tomb of living reputations,' the great world of London. * * *

"We shall have opportunity to enter more at length into the views of the moderate party now in the ascendancy throughout the Italian peninsula. Suffice it to say, for the present, that they are at the very antipodes of the measures recommended by the founder of Young Italy.

"Mazzini continued unmoved. At every new phasis expediency compelled the liberal party successively to assume, his voice was ever raised in loud deprecation, if not in bitter protest. He never ceased to declaim against the narrow-minded policy the result of which could only be to plunge the country into the disgrace and misery of 1820 and 1831. He thought extreme evils admitted of extreme remedies alone. He urged the necessity of enlisting the multitude in their cause, by an open avowal of their intention of placing the sovereignty in the hands of the people. He thought the revolution of Italy could only be accomplished by a general and simultaneous declaration of war against all the powers now extant; an insurrectional war, prepared by the secret work of conspiracies, determined by the open proclamation of a well-defined principle, and carried on by a well-directed system of popular guerillas. It is but fair to avow that none but raving enthusiasts—such as the ill-fated Count Bianco, who developed Mazzini's plans of national warfare in a work entitled *Della Guerra per Bande*—ever embraced Mazzini's views to their full extent: nay, we honestly think, Mazzini himself cannot deem them such as will admit of immediate execution in the present state of the country, and with the actual enervation and degradation of the national character. His theory, we believe, was, at any rate, prematurely produced, and he never made a mystery of his want of confidence in the elements the present generation afforded. His ideas were, perhaps, only prospective; and it was only, perhaps, the importunity or rashness of his subalterns, or the fear of being charged with *Utopianism*, irresolution, or inactivity, that led to the ill-fated attempts of 1833."

Such are some of Mariotti's views of the most prominent of the lay agitators of Italy. He has another chapter on its famous clerical agitator, the author of the *Gesuita Moderno*. So far as Gioberti hates the Jesuits, our author goes with him; so far as he rakes up a host of trashy scandals, and argues on the ground of individual sins or follies, Mariotti despises him; but when Gioberti honours Catholicism, and professes himself its devoted servant, he finds little sympathy and respect from the author of the Past and Present of Italy. Mariotti has far less regard for the religion of Pius IX. than the Abate Gioberti; and this latter, we know, is, in many persons' eyes, infinitesimally small in quantity. If our readers will not be offended and shocked at certain portions in the following extract, it will furnish them with a specimen of what we fear we must call the better portion of Signor Mariotti's religious opinions.

"Catholicism as it is, we feel sure, will not be found consistent with liberal institutions, certainly not with even a moderate freedom of opinion. But if the Pope, reassured from temporal difficulties, will, in very good earnest, turn his mind to spiritual reforms, if he will allow of the co-existence of religion and reason—and if he can do so without jeopardising the unity and integrity of the Catholic bond, then is it indeed possible that the stray flocks may look back towards their Vatican sheepfold. It has been easier for the Protestants to demolish the old Church than to erect a new one in any manner rivalling its dignity and stability. Their edifices—Gioberti is correct—were only imperfect and transitional. Freedom of conscience, illimitedness of discussion, is all the real permanent good ever achieved by them. If the secret be found of combining this inestimable advantage with true Christian universality, the Gospel will receive a new incalculable impulse. Much of the solution of the problem depends on the future conduct of Pius IX. Italy is, we apprehend, tired of irreligion. The scepticism which from every bench of every Italian University sneered not simply at Popery, but at the whole work of Divine revelation—which had levelled with the ground, not merely the outwork of blind superstition, but the sanctuary itself—is now generally discountenanced. Men are fain to believe—but what? The boiling of St. Januarius's blood, or the prodigies of the virgin saint Philomela? The holy winding-sheet, or the stained handkerchief of St. Veronica? The temple of God is an Augean stable in Italy: is the Pope endowed with the Herculean strength required for its purification? The gulf between Reason and Romanism in its actual state is world-wide. Will Pius leap over it? and will he drag his monks and priests, his deep-sunken multitude after him? God is great! Good-will, freedom, and education work wonders!

"If Catholicism and Italian nationality could thus proceed side by side, it is clear that Italy would derive from its social organisation a decided advantage over her European sisters. There is much in what Gioberti says about the Italian *constructiveness* that we are willing to admit. We sympathise with the patriotic fondness which can give rise to an enthusiasm falling so little short of sheer insanity: and we feel the more concerned about the soundness of the author's intellect,

as his work, in the midst of glaring extravagances, gives evidence of deep genius and learning. But we are still more interested in the fate of Italy, and our attachment to that country is by no means colder than his own. We firmly believe in its incompressible vitality: we expect to see it restored to a rank worthy of its ancient renown. We acknowledge that, as a nation, Italy has thrice sunk and risen, thrice exercised a social or moral sway over the world."

It will be *useful* also to read his outline of one of the most important portions of Gioberti's publication.

"The *Gesuita Moderno* contains, besides a refutation of the abusive arguments of his two adversaries, a recapitulation and reproduction of the author's views on the future destinies of his country.

"There is something deplorably mean and revolting in the polemic part of the author's performance. From the very first appearance of his writings, we were offended by that egotism which engaged him into a thousand apologetic phrases regarding both his 'little person,' and 'little book,' and his 'sweet reader,' till we thought the whole work was to be made up of 'Scuse' and 'Nuove Scuse dell'autore.' But now the base scurrility of one of his adversaries seems to authorise him to a corresponding departure from the commonest rules of dignity and decorum. Five hundred and thirteen pages in the preface to the *Modern Jesuit* are consecrated to the furtherance of this ignoble warfare. We have thrown down the book in utter disgust,

'Chè il voler ciò udire è bassa voglia;'

wondering how it ever could be that a man gifted with so superior a judgment, at the greatest height of his popularity too, could stoop to resent the insults of such worthless assailers, and aspire to the poor glory of meeting them on their own ground and fighting them with their own weapons—slander and contumely. The very highest merits in a work ushered in by such a Proemium would be lost upon us. The religion of the author could never allow us to forget his questionable charity, and the strength of his arguments would never inspire us with any confidence in the calmness of his reason. So much for his *Discorso Preliminare*.

"The great bulk of the work contains much important but ill-digested matter. For a man who has consecrated his lifetime to logical and metaphysical studies, Gioberti is the most desultory and incongruous of writers. Of the Jesuits he says all that is known, and no more. He examines all the causes that led to their expulsion under Clement XIV., magnifies the greatness of views and honesty of intentions of this best of Popes, and gives clear hints of the means that led to his tragical end. He points out the reasons that actuated their restoration by Pius VII. in 1814, stating the hopes that good Pontiff entertained of reforming and popularising them: and gives ample proofs of their utter perversity and incorrigibility. He enumerates the organic vices of the order; ascends to the origin of their institution; and, after a whole chapter of most eloquent praises bestowed on their holy founder, Loyola, and his immediate brotherhood, he shews how corruption and depravation almost immediately crept in, and characterised his disciples from their very first organisation. He asserts that all the power which their compact and strict discipline, their lax and unscrupulous morality, gave them, was invariably turned to the aggrandisement of the order: that far from using their power to the greatest glory and increment of the Church, they often proved the most insubordinate and most hostile members of the Christian community: that the Popes themselves, no less than the princes, no less than all the other orders of priesthood, had reasons to fear and detest them: that the whole Catholic hierarchy, with the exception of them only, admits of social advancement; nay, that it invariably developed progressive and regenerative tendencies—that, in short, there is life in the Pope and Cardinals, in the sleek Benedictines, and even in the squalid Capuchins; the Jesuits alone are dead and deathly."

Such are the words of one who confesses that he was *brought up* to hate the disciples of Loyola.

Turn we now to a nobler subject than Gioberti. Let us hear our author's opinion of Pius and his kindred:

"It is even so. Of all the Italian rulers the Pope alone may be said to be a true Italian at heart. His resistance to Austrian encroachment is something unexampled in the country. Had he material forces to make good his proud words, or had the law of nations power to shield the weak from the arrogance of a wicked neighbour, there is no doubt but the court of Rome might stand forth as the first element of Italian nationality: as it is, however, Pius IX. has hitherto gone no further than a show of good intentions. Nothing has been settled for the permanent welfare of his subjects: nothing especially for the great work of Italian emancipation. Were the good Pope to see himself utterly deserted by the faint-heartedness of his Italian allies, and sacrificed by the baseness of

European diplomacy, he would be compelled, unless he abdicated, which is far from improbable, to recede step by step from the path he has been pursuing, and give in utterly, unconditionally, to the wishes of his northern dominator.

"Notwithstanding our firm conviction that Pius IX., as a Pope, can venture on no decisive measures for the welfare of Italy, we know not to what unexpected results his benevolent measures may lead. Personally, there is no man unwilling to pay the Pope the most unqualified tribute of admiration. They are a brave, mettlesome race, those Ferretti. Firm even to stubbornness, bold even to rashness. They have also much of that inveteracy against Austria which an all-wise Providence seems to have implanted in Italian bosoms. One of them, the Commander of Malta, stood alone against a whole Hungarian regiment, every officer of which he challenged to single combat, in 1815, at Bologna. He killed three of his adversaries; the surviving staff hastened to tender their most ample apologies. Such are now thy rulers, O Italy. The hour and the man are now with thee! What five-and-twenty years of delusions, of broken hearts, and martyrdoms have been so slowly maturing, is now to be reaped in one summer day. The ir-resolute King of Sardinia, the specious despot of Tuscany, have power to achieve what the Pope could only begin. Oh, why have they not the heart of a Ferretti? Till now they have only been good on compulsion. Every day saw them lowered by one inch from the proud altitude which appeared to them the ideal of monarchic sublimity. Every day the waves of public opinion swelled around them. Their subjects owed them nothing. It was a hostile game; the winner and the loser parted with mutual animosity towards each other. Ferretti understands better his position. Thank God! he was not born on the throne. He was a man, a citizen, a soldier; a creature of flesh and blood; not a puffed-up thing, set apart from his fellow beings. Thank God, also, he is an Italian; born in Italy of Italian parentage and lineage. Not a half-thawed Savoyard, like he of Carignano; not a stiff and starch Austrian, like the pseudo-philosopher of Tuscany; not an emaculate Bourbon, like the two royal things at Lucca and Naples."

See, too, what he thinks of *us*, and of the diplomatic and protecting tendencies of John Bull:

"If the Italians have reason to congratulate themselves upon, and to feel strong of, the suffrage and sympathy of enlightened nations, let them look upon none of them for material assistance; let them even disregard any promise, and accept with mistrust any offer to that effect. Well-constituted states, in modern times, undertake no war upon merely chivalrous principles of right and wrong. The English, the people in the world the most indifferent to the destinies of other nations—the truest to the old saying, 'Everybody for himself, and God for us all,' are actually in raptures with the present movement in Italy. Nor is theirs a sterile friendship, if you only gain it. But, as a commercial power, they shrink from all active interference where their own material interests are not immediately concerned—and Italy grows no port wine.

"John Bull is a lover of peaceful, gentleman-like revolutions. He asks no better than to befriend liberty all over the world. He forgets at what dire a price he had to win it for himself. Rebellions and civil wars were for him necessary evils. They did him a deal of good in the end; but he is by no means satisfied that equal benefit may be derived from them in all instances, or that the same advantages may not be come at without their concomitant inflictions.

"Much as he is disposed to favour liberty, he loves peace even better. He is loath to fight; not, by any means, from want of pluck, but because, as a wag sang it,

'He has a Mrs. Bull at home, and many little Bulls.'

He looks upon himself as the guardian of the tranquillity of Europe. Every nation in the world may be free and welcome, but there must be no squabble about it. Liberty, he reasons, may give birth to trade, but it is peace alone that fosters it. John revolts at oppression, and feels for the oppressed. He looks on all men as brethren, wishes them happy, enlightened, enfranchised; but, over and above all, he must have his chance of a bargain with them.

"Moreover, if you come to that, he has not made up his mind whether all nations are equally fit for the blessings of bill of rights and trial by jury. Southerners, especially, he apprehends, are too hot-headed for rational freedom. The French have shewn it; they writhed, they tumbled and floundered, till they fell from the fryi g-pán into the burning coals; from King Log into King Citizen. The Spaniards and Portuguese fared no better, and he, John, would thank his stars, had he never thought of meddling with them. After all the trouble they cost him, see! the former serve him with a Montpensier marriage, the latter worry their Queen till John soon expects to have to find her in board and lodging in London.

"Italy, too, since he helped to settle her in 1815, has

never ceased to give the honest peace-maker some cause of uneasiness. He has heard of *Carbonari* till he fancied all the fogs in his native atmosphere must be the consequence of the shaking of their eternal charcoal bags. He has heard of Young Italy, and wondered whether its partisans are to be made out by white waistcoats, like their brethren in England, or by green inexpressibles, like their cousins in Ireland. He has even, good easy man, been at the trouble of rummaging their papers and forcing their seals for the sake of quiet living. In short, he has always been on the look-out for squalls in that quarter; and although the threatened explosion invariably vanished in smoke, still the apprehension alone kept him fretting and fidgeting, just as if every rise in Romagna, every Calabrian riot, might have power to shut up every oil and Italian shop in the three kingdoms."

We shall return to Signor Mariotti's sketches next week.

An Englishwoman in America. By S. Mytton Maury, authoress of "The Statesmen of America in 1846."

London, Richardson; Liverpool, Smith, Watts, & Co. THE most unmitigated John Bull we ever met with was a Dutchman. He had lived much in England, and was as unmixed a specimen of the species as it was ever our lot to behold. He talked about Church and King, and the French and Buonaparte, with all the gusto of a country squire or a country parson of the good old school; and we should not have dreamed, till we heard the fact from the Dutchman's own mouth, that he had ever beheld any land but Britain.

In a certain sense, Mrs. Maury, the authoress of the *Englishwoman in America*, is a lady of the same spirit. English by birth and education, yet her heart is with the United States of America. She loves them with a thorough, good, cordial, determined affection, which it does one good to see in these calculating, criticising days. Though we cannot share all her partialities, and conceive that the British empire is yet in so disastrous a state as she imagines, or that America is so very like a garden of Eden come back again, yet we cannot quarrel with the good-natured attachment with which she repays the hospitality she received on the other side of the Atlantic. There is something so attractive in the simplicity and goodness of heart which sees every thing *couleur-de-rose*, that we are not disposed to try all her deductions with a too critical test, or to wish her more cold and reserved than she evidently is by nature.

The present book contains a good many matters, all put together under the one title. First, we have the Declaration of American Independence, and Constitution of the United States, and the Farewell Address of Washington, which, Mrs. Maury says, have never been printed in England. Then comes a Preface, in which the lady attacks, in no measured terms, the various critics in the London journals who found fault with her first book; then an Introduction, detailing some portion of her family affairs; then that part of the volume which really answers to the title; and, lastly, an Appendix, amounting to one-third of the whole, giving all the proceedings and correspondence in which Mrs. Maury was involved in her benevolent efforts to induce the English Government to compel all emigrant-ships to America to carry with them a qualified surgeon. She herself, in her passage out, was the witness of so much misery,—the result of that strange clause in the act of 1842, which excludes North America from the general provisions of the bill,—that she resolved to leave no stone unturned, in order to procure a change in the law. We need hardly say, that in this she has our cordial sympathies, though there are, doubtless, many difficulties in the way of such an arrangement. This Appendix is, however, twice as long as it need have been, which our readers will readily believe, when we say that it includes such documents as Mr. Rushton the Liverpool magistrate's note, which he gave Mrs. Maury as an introduction to Sir George Grey. This, and a vast deal more of the kind, we could well have spared, and should then have considered the work less open to the charge of book-making.

A more serious fault is Mrs. Maury's attack on the criticisms which were made on her former publication. Whether deserved or not, she should have taken no notice of them. Ignorant and worthless as are, doubt-

less, a certain portion of the reviews which are manufactured for the market, a wise man and a wise woman will beware how he or she retorts in a strain of angry invective. Mrs. Maury may tell the critics she heeds not their snarling; but while she shews herself so sensitive, the world will give her little credit for philosophical composure. A personal attack on the editor of the *Examiner* is not precisely what we expect from a lady who has suffered from its caustic criticisms, whether justly or unjustly. Her recapitulation of what various booksellers and authors said to her, in order to comfort her, is so amusing, that we transfer it to our pages, without abridgment:

"Go on, by all means," said an eminent bookseller; "never think of what *they* say; your book is read, and will be read."

"Laugh at their precious crudities," said another; "we never take any account of newspapers. Nothing is better for you than abuse; a thousand excellent books die daily because nobody has the good nature to abuse them."

"I congratulate you on your critics; they nearly flayed me; but unluckily yours are all second rate," writes an old acquaintance of the press, who holds a high place among the men of letters of England.

"When the journalists have had a run of dull numbers of their papers, they are thankful for some opportunity of writing an abusive article—it sells their paper."

"This season it is the fashion to abuse every work that appears; next season, probably, it will be the fashion to praise every one that is published; and they all hang together for the profession's sake."

"How could you expect the 'Statesmen' and institutions of America to be praised? Have you forgotten that the existing order of things in England *must* be supported, and that the press is pledged to its defence?"

"Critics do not always think what they write, nor do their readers believe them."

"Provided they do not injure your own peace of mind, they are of no consequence."

"If I had known that you were publishing, I would have procured you some favourable reviews."

"Whatever they may say, your critics know that your book is full of truths."

"Do you wish to know," said a literary friend, "how reviews of books are manufactured? There is a person employed who is called a *taster*; this man is seated day by day at a table, on which is heaped all the new publications. Previously instructed of the line of criticism he is to pursue, the *taster* commences his task; opens the works before him in two or three places, quotes a sentence or two, calls the author foolish or wise as he has been directed, designates the book as 'new,' 'striking,' and 'a valuable addition,' &c.; or as 'weary,' 'flat,' 'stale,' and 'unprofitable;' and having misguided the public on matters he knows nothing about, judgmentally considers himself 'a critic.'"

Sometimes the 'maker-up of notices' never opens the book; and I have often heard of reviews being written by persons who had never *seen* the works from which they predicate. And as criticism, like fortune, is blind, perhaps this is the surer method of proceeding.

Messrs. Saunders and Otley have published a very useful little book called the *Author's Printing and Publishing Assistant*. The concluding paragraph informs authors 'who may wish to obtain a critical opinion on their productions, that those gentlemen have arranged to place any manuscripts which may be submitted to them with that view in the hands of a competent critic, who will offer such remarks and suggestions as may be likely to secure to the work a more favourable reception with the public.'

Where, after this, is the independence or originality of the author? Between the critic and the public he has, indeed, almost ceased to exist."

The chief drawback to the value of all our authoress expresses on American affairs, is her limited knowledge of English matters. She has unfortunately caught that *mania* for comparisons with "the old country," which is unhappily too prevalent among Americans, and which is a most serious drawback to the free and independent action of their national intellect and genius. At the same time, her sphere of thought and action at home has evidently been too confined to give her that actual, personal knowledge of the society, the literature, the inhabitants, and the social state of the British empire, which would have enabled her to institute a fair comparison between the old and the new Anglo-Saxon worlds. She may know Liverpool, but we question whether she is well acquainted with any thing that lies

much beyond the mercantile world there existing. Her praise, therefore, and her censure of American society, American literature, and American art, is vague and indefinite; and she is so manifestly haunted with notions of what ought to be, and what is "*genteel*," that her remarks on all such matters are far inferior to what she has to say on topics in which common sense, energy, and benevolence of mind, furnish all necessary tests whereby to judge.

We shall chiefly confine our extracts to what we think the more valuable part of her observations, which, indeed, on the whole, considerably overbalances their defects and their faults. We give, first, a sketch of an American milliner's proceedings:

"I made some efforts to repair my own wardrobe, and was recommended as a first-rate dressmaker to Miss Mullin. I waited on that lady with a piece of fine muslin, out of which I requested to have two dresses made. I was measured, and then observed, *à l'Anglaise*, 'Will you come, if you please, the day after to-morrow, at seven o'clock, when I am dressing for breakfast, and try it on?' 'Madam,' replied the Lady Milliner, 'I never go out or send out,—will you be good enough to call in here?' 'Oh! very well;' so we appointed one o'clock two days after. On that day it rained, and my time was engaged with company, and I never thought of Miss Mullin till the next morning, when I sallied forth about ten o'clock. The offended *modiste* received me with insulted dignity and forgiving condescension. 'Madam, had I for one moment suspected that you would have disappointed me yesterday, I should have made arrangements better suited to my own convenience.' I appeased as well as I could the offended gentlewoman, and with much humility petitioned for one frock for Sunday, being literally gownless. Miss Mullin was inexorable; nothing could be done, nothing was done for ten days, when the gowns were sent home, as well made as possible, but with an awful account of nine dollars and twenty-five cents—a charge of 2*l.* 1*s.* 6*d.* for what would cost at a first-rate milliner's in London 1*s.* at most."

The following strikes us as probably a pretty fair account of the relative merits of English and American domestic servants. We hear enough of it from the would-be fine ladies who cross the Atlantic, and are disgusted with the freaks of the "helps" of the free and enlightened republic. Mrs. Maury's notions are, perhaps, much more just than those of most other lady-travellers, though we are amused at the zeal with which she defends the working of the slave-holding system, and her truly novel idea, that "servitude is a far more vile estate than slavery." This paragraph also contains one of the many passages in which she does full justice to the power of the Catholic religion in America, and to the admirable qualities of its prelates and clergy.

"The custom of residing in boarding-houses arises in some degree from the difficulties of obtaining good servants; but I must candidly state, that so far as the observations and inquiries of sixteen months could elicit such facts, I have not discovered that the servants in the United States are of a worse description than the same class of persons in England. It is true, that for my own personal comfort in the matter of house-keeping, I would reside by choice in a slave state; I like the disposition, I like the service, I like the affection of the slave; I like the bond which exists between him and his master; the union of interests, and the companionship which death alone destroys; such intercourse is equally compatible with existing facts, and agreeable to my own views of social and domestic arrangements; but still I cannot fall in with the generally received opinion, that house-servants in the United States are more difficult to control and to manage (the word in general use with housekeepers) than they are here. One heinous fault is decidedly less frequently complained of there than in this country, and that is dishonesty: this fact is also easily accounted for—wages are much higher; in many cases I found them nearly double; the housemaid to whom I give ten guineas in Liverpool, would in New York be worth eighteen; and the cook to whom I give sixteen guineas here, in New York would obtain five-and-twenty. Moreover, the relatives of household servants in America are not generally in such abject poverty as they are here; and the daughter-or-sister is not tempted to lay hands on the property of her master to eke out the scanty pittance of those whom she has left at home. I found the manners of servants in America more familiar than those of England, but not less respectful; they address you frequently without being spoken to previously; will speak of the weather, of household and family matters, with a degree of interest, and ask an occasional question; the slaves and free blacks are extremely conversable, and I always carried on long

discourses with them, sometimes about England. Though I have been for twenty years a housekeeper, and accustomed to employ those who are regarded as the best class of English household servants, I should not fear to meet with any insurmountable difficulties in the management of my people in America, whether they happen to be white, or black, or coloured, or slaves, or free. American servants in summer cannot work as English servants do, on account of the great heats; but otherwise they are just as clever, clean, obliging, and industrious. The great difference appeared in a kind of freedom which I occasionally observed of going out without permission, generally, however, first doing their work; this, I learned, is not an invariable habit, and it is in the power of the master and mistress to prevent it by refusing such a privilege when engaging a servant. In Liverpool I have sought my servants on two occasions from the Servants' Home—a sort of establishment supported by well-intentioned ladies of this town, where females out of place are permitted, on payment of a small sum weekly, to reside until they obtain situations; and where they also congregate daily to be inquired about. So far as I have experienced, this system is a total failure; those whom I there engaged were ignorant and ill-conducted; but I chiefly allude to the subject that I may speak of the misery, squalidness, vice, and neglect apparent in the row of females whom I have seen seated at the door of this 'home.' Having seen similar establishments for slaves in New Orleans, I can only wish that these wretched white women could partake of the comforts which are there afforded to the negroes. *Servitude is a far more vile estate than slavery.* It is a remarkable circumstance that two ladies, one from Connecticut and the other from New York, expressed a desire for introductions from the Bishop of New York to the Catholic priests of their respective parishes, in order to place their servants under their care; said one of these ladies, 'Without those priests we should be lost.'"

From the maids we turn to the *mistresses*, though hardly knowing whether this last word would be tolerated in the land of liberty. Mrs. Maury was fairly captivated by the wives of the President and Ex-presidents, and, as usual, forthwith instituted a comparison between them and certain European Queens whom she had seen. It is surprising that a lady of her good sense could not perceive how ill qualified she was to draw the contrast, when her knowledge of the queens was merely that of a looker-on at a kind of sight, while she was admitted to the privilege of free and almost equal conversation with the ladies of the presidents. Here is, indeed, the great error of this and other books of travels. People compare what they know well, or are permitted to see from within, with what they know only from without, and with the most superficial knowledge conceivable. Thus, a travelling Briton, simply because he comes from a land of lords and ladies, poets and historians, statesmen and orators, counts himself qualified to draw the parallel between all these ornaments of his own country, with whom, in fact, he has no personal acquaintance whatever, and those with whom he meets abroad, and with whom he is, perhaps, placed by circumstances on a temporary footing of equality or friendship. The world talks of the dogmatism of theologians; for our part, we think it nothing in comparison with the dogmatism of travellers. But we are forgetting Mrs. Maury and her three heroines.

"I have seen three anointed kings and three inaugurated presidents. I admire the presidents the most. I have seen three queens, and three ladies who have shared in the honours of the presidency; and truly among the queens not one could compare with the regal grace of Mrs. Madison, the feminine distinguished *personnel* of Mrs. Polk, and the intelligent and lady-like demeanour of Mrs. Adams; the first of these ladies has been, nay, she still is, at the age of eighty-six, eminently beautiful, with a complexion as fresh and fair, and a skin as smooth as that of an English girl. Mrs. Polk, were it not for the same defect in the teeth (though in a less degree) which characterises the mouth of Queen Victoria, would be a very handsome woman. Her hair is very black, and her dark eye and complexion give her a touch of the Spanish Dama. These American ladies are highly cultivated, and perfectly accomplished and practised in the most delicate and refined usages of distinguished society. It is not possible to observe the affectionate and deferential manner of Mrs. Polk towards the august lady who is now the 'mother of the republic,' without feeling for each the warmest admiration. Indeed, the name and presence of Mrs. Madison are revered throughout the union, and universal respect is paid to her. I was in the House of Representatives, when, attended by her niece, she came in to hear the maiden speech of Mr. Hilliard, of Alabama. By an act of

Congress Mrs. Madison is entitled to a seat on the floor of the House, and she was immediately presented with a chair directly below the speaker. Many members approached, and with visible emotion paid their respects to the widow of their departed president. The recollections of Mrs. Madison are remarkably fresh, her spirits are cheerful, and her affections are young, and full of cordiality. Dressed in a black velvet gown, and a turban of the whitest muslin, Mrs. Madison reminded me of the English Siddons, of whom in childhood I have had a glimpse. I was told that her perception of persons and names during her reign in the White House was extraordinary, as well as the singular and happy facility with which she adapted her conversation to her hearers. From her friend Mrs. Decatur I have learned many instances of her sweetness of character, her total forgetfulness of self, and of the strong good sense which has ever regulated her conduct through life. To her may truly be applied the words of Milton—

‘So absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuousest, discreetest, best.’

“The Indian chiefs who came to Washington to make treaties, &c. were great admirers of Mrs. Madison. During the presidency of Mr. Madison, Washington was in its infancy, and the conveniences of life were difficult of access. The store-room and the medicine-chest of the White House were ever at the service of the indigent or suffering neighbours of this most excellent lady.

“Mrs. Polk is very well read, and has much talent for conversation; she is highly popular, her reception of all parties is that of a kind hostess and accomplished gentlewoman. She has excellent taste in dress, and both in the morning and the evening preserves the subdued though elegant costume which characterises the lady. She is ready at reply, and preserves her position admirably. At a levee a gentleman remarked, ‘Madam, you have a very genteel assemblage to-night.’ ‘Sir,’ replied Mrs. Polk with perfect good humour, but very significantly, ‘I never have seen it otherwise.’

“One morning I found her reading. ‘I have many books presented to me by the writers,’ said she, ‘and I try to read them all; at present that is not possible, but this evening the author of this book dines with the president, and I could not be so unkind as to appear wholly ignorant and unmindful of his gift.’ I wore a brooch, in which was contained the hair of my husband and children very tastefully displayed. Mrs. Polk carried it to the window, read the names of the ‘eleven,’ compared their hair, and asked many questions about them. Saving her gracious majesty, I could have put my arms round her neck and kissed her.

“The fireside of the venerable ex-president Adams is rendered peculiarly attractive by the courteous manners and intelligence of his lady. She has seen much of life and of society; and she has added to her own acquirements many of the elegant tastes of her distinguished partner. Mrs. Adams was a celebrated beauty. She was an invalid when I saw her, but retained her cheerfulness; she spoke of England, which she well knew, with lively affection; and entered into my intended plans and projected journey with all the friendly interest and zeal for my gratification that I could have received from a friend of many years. Mrs. Adams was the daughter of Colonel Johnson, consul-general of the United States in London. I am not quite certain of the fact, but I hope that I am right in claiming her for an Englishwoman; at all events, I hope she will forgive me for saying so much.”

We cannot but smile to see the “tricks of royalty” put into practice by the republican ladies; and suspect that, had it been Mrs. Maury’s lot to be questioned about her children, and to have their hair examined by Queen Victoria, the British Sovereign would have seemed as truly angelic in her eyes as Mrs. Madison or Mrs. Polk. Not that we find fault in the slightest degree with the *savoir faire* of these illustrious ladies; on the contrary, we are glad to see the necessities of polished social life thus manifestly recognised among these ardent republicans; and are only too happy to be assured that the vulgar charges brought against the great and youthful nation on the other side of the ocean are the mere impressions of those who saw only the outside and the worst portion of American life. Indeed, notwithstanding the injudicious eulogies of friends, and the absurd assaults of prejudiced foes, we rejoice to believe that, after all, there is far less difference between the good society of America and the good society of England than we are taught to imagine. A gentleman is a gentleman every where; and snobs are not the exclusive product of monarchies or of republics, of an aristocracy or of a race of shopkeepers. We only wish

that both Americans and Englishmen, when they insist upon comparing the social facts and the intellectual condition of the two countries, would abstain from giving their lucubrations to the world until they have made themselves well acquainted with both England and America. A third or fourth-rate English traveller passes himself off in New York or Washington for a gentleman of the first water; and, very naturally, the cultivated American immediately exclaims, “If such be your gentry, long may we be free from them!” while some speculating, impudent Yankee in like manner comes over to England, and libels all his countrymen by his folly and his want of refinement, till proud old England turns up its nose at the fellow, and mutters, “This comes of your democracies.”

We give one more extract on a mode of house-building of the most truly novel species:

“We often went to Brooklyn; sometimes for the purpose of visiting Mrs. Parmentier, a lady whose friendship for M. Sorin, of the University of Notre Dame du Lac, in the State of Indiana, made her acquaintance highly pleasing to me, who have never ceased to regard that interesting priest as one of the most active instruments of good in the present day. On one occasion the doctor and I saw in this village the curious operation of raising a house put into practice: the object was effected, not by adding to the top story, but by cutting the house from the basement story, and, after propping it up, by building underneath. During this process the inhabitants lived in the house, went in and out by means of a ladder, and we observed a young lady at the window, who seemed perfectly at ease. When finished, we could with difficulty distinguish it from the other houses.”

Journal of a Residence at the Cape of Good Hope; with Excursions into the Interior. By Charles J. F. Bunbury, F.L.S., Foreign Secretary of the Geological Society. London, Murray.

MR. BUNBURY’S *Journal* appears at an opportune moment. Sir Harry Smith’s tact and energy have just quieted the affairs of the Cape of Good Hope, and brought the unruly Caffers to agree to something like a civilised peace. How grievously the inhabitants of the frontiers of the colony have suffered, both from the Dutch Boers, and the reckless cruelty and indomitable spirit of their savage neighbours, is known to every one who takes the trouble to study the colonial intelligence in the newspapers. Unfortunately, these are but few. It is one of the unhappy peculiarities of English people, that they trouble their heads but little about the disasters and successes of their colonial fellow-subjects; and politicians and readers who are familiar with all that happens to Frenchmen and Italians, know no more of the posture of affairs at the Cape, than they know of the savages at Timbuctoo. The average knowledge of a decently educated person on the condition of the Cape of Good Hope may be said to comprise an acquaintance with three facts: viz. the badness of its Madeira; the flat, singular look of the Table Mountain; and the difficulty of doubling the Cape.

To those who wish to know a little more about it, we may recommend the perusal of Mr. Bunbury’s *Journal*. A good deal of it may perhaps be uninteresting to the general reader, as it includes many details on the botany of the country, and other matters not interesting except to those who have some personal knowledge of the place and its peculiarities. But mingled with all this, it communicates a very satisfactory account of the state of affairs, past and present, in the colony; and it tells its tale in an unaffected, sensible strain, which will attract every one who reads books for the sake of what is really to be got out of them. The tenth chapter, in particular, which relates the transactions at the Cape after Mr. Bunbury’s departure, puts together a good deal of information which will be welcome to many, and exhibits some of the peculiarities of that very peculiar race of men, the Boers, or farmers, who are descended from the original Dutch colonists.

The Boers, happily for the English dominion in the colony, are now at rest, and apparently satisfied with our government; though they fought, and that with some degree of spirit, against the British troops who were sent to compel their submission in the territory to which they had emigrated at Port Natal, and where

they were wild enough to attempt to set up an independent government of their own. Grievances, doubtless, they had to complain of,—some real, some imaginary. Such were, the inadequate compensation they received on the emancipation of their slaves in the year 1833; and the want of adequate protection against the inroads of the Caffers, Bushmen, and other aborigines, who pillaged their farms and stole their cattle on every possible opportunity. They also, with justice, murmured against the prevalence of a wild vagrancy throughout their country, where numbers of Hottentots, emancipated and runaway slaves, and other lawless persons, roamed to and fro at pleasure, interrupting all steady farming operations, and playing the thief whenever they could. Besides this, they asserted that they never were paid for the cattle and horses they had furnished the British troops in the Caffer war of 1835. On this, some thousands emigrated to another and neighbouring part of the continent, and fought for their independence; but after some little vapouring, quietly submitted, and were apparently satisfied.

Mr. Bunbury went out with strong prepossessions in favour of what is called the religious party in the colony; in other words, that which is guided by the ideas and interests of the Dissenters and the evangelical section of the Church of England. Like hundreds of others, he mistook the expression of ardent zeal and of benevolent intentions for sound sense and practical enlightenment; and like hundreds also, he ultimately changed his opinions when he saw the actual working of this so-called missionary system. He seems to think that hitherto the missionaries have done little or nothing for religion, but a great deal against the progress of peace and civilisation. What they are to their congregations, we may judge from the following anecdote:

"There is a strong tendency to spiritual despotism in this place, especially on the part of the Presbyterians. I have heard a story of a preacher of that sect, in Sir Benjamin d'Urban's time, who, having quarrelled with his congregation, addressed them at the close of the service thus: 'I will not bless you, for how can I pronounce a blessing on those whom God has cursed?'"

The most entertaining portions of the journal are the occasional sketches of the habits and peculiarities of the native inhabitants and of the Dutch colonists. Here is one of the prettiest devices for plundering which savage nation ever planned. It is almost worthy of a civilised people.

"The worst point about the Caffers seems to be their belief in witchcraft, which leads to even worse horrors (if possible) than were formerly perpetrated on the same account in Europe. Among them, however, the fatal accusation does not fall upon the poor, and old, and helpless, but generally upon rich men, who are worth plundering. It seems to be a state-engine, a kind of inquisition, encouraged by the chiefs (whether they believe in it or not), as a means of keeping up their power and wealth. The witch-doctor or doctress (for it is very often a woman) is always (it is said) in the confidence of the chief, and the accusation is concerted between them. Then some others of the *kraal* are encouraged to come forward and complain of witchcraft; and when the plot is ripe, and the people sufficiently excited, the doctor gives notice of a witch-dance, at which the whole *kraal* (including the intended victim) are obliged to attend. They dance in a circle round the witch-doctor, who stands naked in the midst, and after various mummeries, singles out and denounces the destined victim. The poor wretch is instantly seized and bound; and if he confesses his crime at once, he may escape with nothing worse than the forfeiture of his whole property; if not, he is horribly tortured with red-hot stones, and with black ants, till he either dies or confesses all they want to know. In any case his property is confiscated. Colonel Smith mentioned one instance of a man who was accidentally discovered by his people, after he had been burnt in thirty-three different places, and left for dead; he was a subject of the chief Umhala, and had been tortured and robbed of all he had on a charge of this sort. He recovered, however, under medical treatment; and Colonel Smith obliged the chief to restore all his property to him."

A story of the famous Caffer chief, Makanna, furnishes another curious example of the power of superstition in the hands of the cunning and daring. We know so little of the actual religious creed and practices of savage nations, that any thing that has even the semblance of truth is not without its value.

"A peculiar rocky knoll, in the shape of a truncated cone, overlooking the town from the east, is known by the name of Lynx's Kop, and noted as being the station from which the famous Caffer Chief Makanna, or Lynx, as the Dutch called him, directed the desperate attack on Graham's Town in 1819. This was a remarkable deviation from the usual military system of the Caffers, whose practice is to avoid open fighting, to expose themselves as little as possible in battle, and not to attack in a body, unless they have an immense superiority of numbers. Makanna, who pretended to have a divine mission, had acquired by his arts a prodigious influence over the Caffers, and succeeded in engaging several of the tribes in a combined attack on the town, which was then in its infancy. His object was nothing less than the total expulsion of the whites from Albany and the adjoining districts; and he had contrived to persuade his followers that by his magical arts he would be able to render harmless the bullets of the enemy. Abandoning therefore, the insidious mode of fighting which is usually practised by the frontier Caffers, they advanced openly to the attack in dense masses and with great fury, but were at length routed by the severe fire of the English troops. Upwards of 600 of them, I am told, remained dead on the spot; and, considering their extreme tenacity of life, the mortally wounded must be estimated at a much greater number. For some time afterwards, it is said, the *bush* between this town and the frontier swarmed with vultures, attracted by the corpses of those who had perished in their retreat. If there had been a force of cavalry at hand to follow up the victory, the Caffers would, probably, not have become again troublesome to the colony in the present generation. Makanna himself did not fall in the battle, but was taken prisoner soon after, and sent to Robben Island, in Table Bay, the ordinary place of confinement for felons. By what right we could treat an independent chieftain as a criminal, is not easy to say."

Few Governors have exercised so powerful an influence on the destinies of the Cape as Captain Stockenstrom, who was sent out by Lord Glenelg, and represented the so-called "religious" party. Mr. Bunbury gives us his impressions on his character:

"The Lieutenant-Governor, Captain Stockenstrom, has been constantly with us since the 2d of this month. He is a remarkable man; there is a vehemence, and something declamatory, in his manner, which does not impress one with an idea of his impartiality; and he appears too impetuous and irritable for the peculiar situation in which he is placed; but my impression is, that he is an upright and sincere man, and vehement in what he conscientiously believes to be a good cause. He is undoubtedly an able man, and thoroughly well acquainted with the people of this colony, and with every thing relating to it. And, as far as I can perceive, he is desirous to do equal justice to all, and to promote the real interest of the colony by maintaining peace and good understanding with the native tribes. He is in very bad odour with the Albany people, and with what is called the 'colonial party,' because, having in his youth shared their feelings of enmity towards the Caffers (most naturally, since his father was treacherously slain by that people), he has since seen reason to change his views, and to become the advocate of a different system. Such were my first impressions of this remarkable man."

One more quotation we must give, on the habits, customs, and manners of the Dutch Boers. The picture is fully as favourable as that which we have been accustomed to consider as furnishing a true idea of this somewhat singular race of men. The newspaper mentioned in the concluding paragraph is one of the three journals published at Cape Town: the *South African Commercial Advertiser*, the oldest in the colony, conducted with ability, liberal in politics, and representing the opinions of the missionaries; and the *Meditator* and the *Zuid Afrikaan*, espousing the opposite side, both in colonial politics and politics in general, and ill-written and ill-managed. All three are partly in English and partly in Dutch.

"I will now mention what I observed concerning the habitations, manners, and condition of the Dutch colonists in the interior, and the accommodations which travellers meet with. The Boers' houses, in that part of the colony which I saw, are always low, consisting merely of a ground-floor, with a terrace of brickwork, called the *stoep*, in front, on which the principal apartments open; the sitting-room is generally in the middle, the bedrooms on each side of it, and the kitchen behind. The apartments are substantially, though not handsomely, furnished; but what struck me most was, that almost all the windows have glass casements, whereas in the interior of Brazil glass is not seen except in houses of the highest class. I should have supposed that the safe carriage of it would be as difficult on the roads of the one country as of the other. The floors are in

general of clay; but in the better sort of houses they are partly covered with skins, especially of the springbok, which make very handsome carpeting. The beds are remarkably uncomfortable; they are feather-beds, so soft and unsubstantial, that you sink down in them lower and lower, till you wonder whither you are going; and at last, when you can descend no farther, you find yourself almost buried in a huge mass of feathers, and yet very insufficiently protected from the hard bedstead under you. There are no fire-places in the Boers' houses, so that however cold and wet the weather may be, your only chance of warming yourself is by going into the dirty kitchen. The men, under such circumstances, wrap themselves up in thick cloaks; the women put under their feet little boxes containing hot charcoal—a practice which, I believe, still subsists in Holland also.

"The Cape Dutch in general have a strong dislike to the English; yet I found them tolerably civil, even on my journey back from the frontier, when I was not in company with the Governor. They will not, however, put themselves out of their way for any body, so that a traveller must conform to their habits and hours; and at whatever time he arrives at a house, he must wait for food till the customary meal-time of the family. Coffee, indeed, is always ready, and a cup of it is offered to the stranger on his arrival, but they have no notion of making any other preparation for him; nor, perhaps, would it be reasonable to expect this. They eat two plentiful and substantial meals of animal food in the course of the day, one about noon, the other at seven or eight o'clock in the evening. They offer you coffee or tea again in the morning before you start, but seldom any thing else, as they are not in the habit of eating breakfast.

"The national character of the Dutch appears to have been greatly modified in this colony by the abundance of the means of subsistence, the scanty intercourse with strangers, and the system of slavery. The Cape farmers have neither the cleanliness, the industry, nor the love of money, which are said to be characteristic of the Hollanders in their own country. They are not without education; on the contrary, the knowledge of reading and writing is, I believe, general among them; and in almost every house where we stopped we saw a Bible, which seemed to be preserved with great care. The Cape farmers are said, by those who know them much better than I can pretend to do, to have a great reverence for religion, and to be very observant of all the ordinances of their Church. They are said also to have strong family affections, and a remarkable veneration for their parents; and certainly, as far as appearances and outward demeanour go (for I had no further means of judging), this appears to be quite true. The families are generally very numerous, and the sons (unless they emigrate) mostly remain in their father's house even after they are grown up and married; so that there is something very patriarchal in the aspect of society in these thinly-inhabited districts.

"As to their physical characteristics, the Boers appeared to me, in those districts through which we travelled, to be in general a tall and large-limbed race of men, but often with something heavy and ungainly in their movements, as if their joints were not compactly knit. I have heard the same thing remarked of the inhabitants of North Holland. In the district of George, more especially, I was much struck with the almost gigantic stature of many of the young men. The young women are often handsome. After the prime of life is past, both sexes are apt to become very corpulent.

"The English language is spoken but by few, even along the frequented line by which we travelled, and, of course, by much fewer in the more remote districts of the interior. As may be supposed, the literary resources of the Boers are few, their opportunities of acquiring a knowledge of other countries scanty, and their prejudices strong in proportion. I observed the *Zuid Afrikaan* newspaper in many of their houses, but rarely any other; and that publication, while it is well calculated to foster their prejudices, is but ill adapted to improve either their understanding or their taste."

Short Notices.

Circular from the late President-General of the Society of St. Vincent of Paul. Translated from the French.

An acute, practical, and affectionate exposition of the general principles which should animate the conduct of this noble institution, and of the system and spirit to be aimed at, in order to give full efficiency to every branch-association in its conferences and general operations. It is a very able little tract; and strikingly different from the commonplace "reports," which indicate rather what benevolent societies have failed in, than what they have accomplished.

Vespéral Romain: Note sur un Manuscrit du XIII^e Siècle. Paris, Le Coffre; London, Burns.

A VERY valuable edition of the Vespéral, containing the Plain

Chant for the Offices throughout the year. It is of the pocket size, but perfectly clear and readable.

Catechisme de la Vie Intérieure. Introduction à la Vie et aux Vertus Chrétiennes. Par M. Olier, Instituteur, Fondateur, et Premier Supérieur du Séminaire de Saint Sulpice. Paris, Gaume Frères; London, Burns.

Two short works of the devout, able, and energetic founder of the great French ecclesiastical seminary, whose works are not yet so much known as they deserve to be in this country.

A full Course of Instructions for the use of Catechists. By the Rev. John Perry. Vol. I. London, Jones.

THIS is the first volume of what promises to be one of the most useful books of the kind that we possess. It is an explanation of the Catechism called *An Abridgment of Christian Doctrine*, put together with considerable knowledge of what is really wanted by those whose duties call them to instruct children in religious truth. It abounds in references to Scripture, and we do not know any other English work of the size which so well answers the purpose for which it is intended.

Philothea; or, an Introduction to a Devout Life. Translated from the French of St. Francis of Sales. By the Rev. James Jones. London, Richardson.

MR. JONES is already very favourably known to the world by previous translations, and he has conferred an additional benefit on the devout reader by this English version of one of the most admirable practical books which ever came from the pen of a Master of the Spiritual Life.

Counsels of a Christian Mother to her Daughter. Translated from the French. London, Richardson.

THIS little book is distinguished by what is unfortunately too rare a recommendation of Catholic publications, a well-executed frontispiece, attracting, and not repelling the reader.

Ecclesiastical Register.

EDUCATION OF THE LONDON POOR.

ACCOUNT OF THE SCHOOLS LATELY ESTABLISHED IN THE LINCOLN'S INN FIELDS DISTRICT.

IN September 1847 five schools were opened in several parts of the Lincoln's Inn Fields district. As the plan followed in these schools is different from that which is generally adopted, it may not be wholly uninteresting to give some account of their objects, their number, and the means by which they are supported.

When these schools were first opened, the promoters had two principal objects in view—to give the children a religious and useful education, and to reform the lives of the parents.

According to the census made a few years since by several well-qualified members of the congregation, the Catholic population connected with the chapel was supposed to amount to 14,000 persons. Of this number, the usual estimate allowed for children requiring tuition, independent of adults, is about 3000. It appears that in the schools at present provided for their instruction there is only accommodation for 550 males and females, consequently about 2000 are necessarily without the opportunity of obtaining any instruction. But without entering into minute calculation, it is only necessary for any person to pass through the crowded courts inhabited by Catholics, and he will soon be convinced, from the numbers of children constantly to be seen, that the schools of the Associated Charities are quite inadequate for the wants of the district, and that therefore there must be a vast number who are deprived of the blessings of a Catholic education. The necessary consequence has been, that the children have either been induced to frequent Protestant schools, or have remained at home in ignorance of the first rudiments of knowledge and religion, nay, even (and facts bear out the assertion) of the very words of the Lord's Prayer.

To remedy, in some measure, these evils, five small schools were opened in rooms usually occupied by poor families. The reason of opening so many was, that no one school, however spacious or commodious, could meet the wants of the district, because it could never be so situated as not to be too distant from the greater number of children, particularly the infants. It is obvious, therefore, that the best plan was to establish several small schools in different localities, so that they might be within the reach even of the youngest child. Hence the following places have been selected as best suited to carry out this object:

1st. Plough Court, Fetter Lane, so situated as that all the children on one side of Holborn Hill, all along Farringdon Street, Fleet Street, and Chancery Lane, may easily have access to it, none of these places being more than a quarter of a mile distant from Plough Court.

2d. Tyndal's Buildings, for both sides of Gray's Inn Lane, where there are an immense number of Catholics.

3d. Coram Place, for all the Catholics included between

Russell Square and the New Road on the one side, and King's Cross and Mecklenburgh Square on the other.

4th. Lazenby Court, at the bottom of Long Acre, for all the Catholics on one side of Covent Garden as far as Charing Cross, and for those in Bedfordbury and Long Acre.

5th. Wild Court, for all in Great Wild Street and both sides of Drury Lane.

All these are now in full operation, on a plan of which we shall give the details in the next *Rambler*.

PONTIFICAL BAPTISM OF ADULTS AT ISLINGTON.

A CEREMONY of unusual interest took place last Sunday, at the church of St. John the Baptist, Islington. Eight adults were publicly baptised after High Mass by the Pro-Vicar-Apostolic of the London district, with the solemn rites prescribed by the Catholic Church for the administration of the Sacrament by the hands of a Bishop. Beautiful and instructive as is this office in itself, it was rendered still more so by the reference made by Dr. Wiseman in his introductory address to the fact, that all the great features in the ceremonial are strictly in accordance with the customs of the early Church; and that when they are celebrated in modern days, but little stretch of the imagination is needed to carry the mind back to the days of St. Leo and St. Ambrose. In the present case, the remark was the more striking from the Romanesque character of the building itself, which, though it will not bear severe criticism, is yet a solemn, large, and church-like structure, and has in some degree the spirit of the old basilicas. When its decorations and painting shall be completed, it will be altogether a grand and noble-looking edifice.

The church was filled from altar to doorway by a very large congregation, of whom probably by far the larger portion had never witnessed the ceremony before. Nor should the singing in this church be passed by without notice. The choir consists of some fifteen or twenty amateurs, *all unpaid*, and furnishes one of many satisfactory proofs of what can be done by zeal and energy, well directed. If we were disposed to find fault, we should protest against the uproarious *Dona nobis* sung on Sunday last, which produced only the impression that the singers were taking heaven by storm. In other respects, the execution was most creditable, especially in the *Kyrie*, *Credo*, and Offertory motett.

ITALY, FRANCE, SWITZERLAND, PRUSSIA.

THE RESURRECTIONISTS.—Under this title, so strange from association to an English ear, a society of Polish ecclesiastics in Rome has just received the sanction of the Holy See, with the special object of preaching and administering the sacraments among Polish refugees. The association sought the approbation of Gregory XVI., but His Holiness thought it right to test the vocation of its members by a delay of five years; this period having now passed, Pius IX. has fulfilled the intentions of his predecessors, and has recognised them as a religious congregation, under the name of *Resurrectionists*.

AGITATION AGAINST THE JESUITS AND BROTHERS OF CHRISTIAN DOCTRINE IN THE PAPAL STATES.—Disturbances have been stirred up in Ancona, Sinigaglia, and other cities in the Marches and Romagna, against the Jesuits and Brothers of Christian Doctrine, which have gone so far as actually to expel the members of these religious orders from some of the Pontifical towns; and Cardinal Buffondi has addressed an energetic order to the governors of the provinces, enjoining the most decisive measures against the rioters and malcontents.

ZUINGLIANISM IN SWITZERLAND.—The victorious radicalism of Switzerland has hatched a new scheme for the destruction of Catholicism. A conference is forming at Zurich from all the cantons, excepting Unterwalden, Neuchâtel, and Bâle, for establishing a Faculty of Theology calling itself Catholic, but independent of all Episcopal authority. Its object may readily be conceived.

CATHOLIC AGRICULTURAL LECTURES.—The Bishop of Rodéz has established a course of lectures on the theory and practice of agriculture, in connexion with his theological seminary, for the instruction of all candidates for holy orders; and it is anticipated that great benefit will result in the advancement of agricultural science in the important department of the Arveyron.

THE KING-POPE OF PRUSSIA.—The King of Prussia has abolished the law which required all acts referring to the "Prussian Evangelical Church" to pass through the bureau of the Minister of Public Worship. For the future he will act himself *immediately* upon Protestant religious affairs, through the medium of a supreme and central consistory for all his kingdom. The president of this new body is M. Eichhorn.

AMONG the various Pastorals of the present season, we select the following passages from the Right Rev. Dr. Ullathorne's

Lenten Indult, as especially referring to certain topics which have been in various ways touched upon in the *Rambler*. The whole *Indult* is well worth perusing and studying.

Whilst the powers of evil are increasing, the changes of the world and of society are hurrying men too fast along to leave them time for solid reflection. Affairs, ambitions, novelties, fashions, countless books, with ever-changing and ever-departing ideas, all the hurried things of time, with the restless rapidity of a tempest, devour and consume the thoughts of men, and leave no time or disposition to repose their hearts upon eternity. With desolation does this earth lie desolate, because no man considereth in his heart. When all our life is in change and commotion, how can our souls be firmly rooted upon God, who alone is unchangeable because He alone is perfect? Let us, then, dearly beloved, withdraw ourselves from this world a little. Let us consider our last end. Let us fast, let us weep, and let us pray, that we may find at length our God in peace.

Behold how a licentious press is teeming with lascivious defilement for the innocent, and with desolating unbelief for the corrupted. How subtle and seducing are their forms, whether in histories, in novels, or in scientific treatises, for the more educated; in tales of tragic lust and blood, in promises of hidden knowledge, in exciting lectures, and in the cheapest periodicals, for the poor. Behold how filthy lucre furnishes his abundant supplies of this most putrid food for the corrupting of the souls of the multitude. How, again, in countless taverns, and other seats of corruption, the schools of vice are multiplied. Count now the number of the schools of Christ against these schools of iniquity, and weep and mourn for the sins of the land. Deny yourselves, brethren, and fast and pray lest you enter into temptation. "Let us fast," says St. Chrysostom, "because we have sinned; and let us also fast lest we should otherwise be led into sin."

There is another evil upon the face of the earth. The rich man has departed from the poor man, as though the Lord were not the maker of both. Dives will not have knowledge of Lazarus, as though he were of some other species in the creation, and not his own flesh and blood made in one common likeness to God, and redeemed by one common Redeemer. Society is departing and separating more and more into divisions, not of the good and evil, but of the rich and the poor, who have no knowledge of each other's ways, and but little of love or feeling in common. In our very churches are the common children of our heavenly Father divided into separate flocks; not as of old, is this a division between the baptised and the unbaptised, between the saints and the penitents, but between the rich man and the poor—a division marked with the stamp of Mammon. And this spirit of the world is only the more manifest, inasmuch as it has pervaded the very Church; and men are unconscious that this is not the gospel of Christ, nor the doctrine of the apostles. "For if," says St. James, "there come into your assembly a man having a gold ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him who is clothed with the fine apparel, and shall say to him, Sit thou here, well; but say to the poor man, Stand thou there; do you not judge within yourselves, and are become judges of unjust thoughts? Hearken, my dearest brethren; hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? But you have dishonoured the poor man." Should any one say, which God forbid, that these things are not for this time or this place, what is this but the spirit of the world which blots out the Gospel from men's hearts? so men were heard to say when Christ himself was heard to speak in the like homely truths. We declare to you, dearly beloved, the Gospel of Christ, that charity consists not in feeding, but in loving the poor. For though we give all our goods to feed the poor, yet, as St. Paul says, "if we have not also charity, that charity which is of God, which is kind, which is patient, which is affable, and the servant of the poor, we are nothing."

CATHOLIC POOR-SCHOOL COMMITTEE.

CIRCULAR ON THE EXAMINATION OF SCHOOLMASTERS.

18 Nottingham Street, St. Marylebone,
London, February 1848.

REVEREND SIR,—The Catholic Poor-School Committee anticipate that, in the course of the ensuing summer, masters of Catholic schools will be admitted to public examination for certificates of merit, entitling them to augmentation of salary, under the subjoined Minutes of Council on Education.

A preliminary step, consequent upon the adoption by Parliament of Minutes enabling Catholics to share in the public grant for educational purposes, will be the appointment of an inspector of Catholic schools approved by the committee. Such Minutes will, as the committee confidently expect, be laid upon the table of the House of Commons early in the present session.

Further notice will be given, when the times and places are fixed for these examinations in regard to Catholic masters.

I am, Reverend Sir, your faithful servant,

CHARLES LANGDALE, *Chairman.*

P.S. As it is of the greatest importance towards securing the nomination of a proper inspector of Catholic schools, that no Catholic master should present himself for examination before any other than the inspector approved by the committee, it is hoped that the clergy, or other trustees or managers of Catholic schools, will impress upon their schoolmasters, that consent to any such other examinations will be a disqualification for future employment in a Catholic school.

We, the undersigned Vicars Apostolic of England and Wales, approve of the above caution to masters of Catholic schools, and hereby recommend its strict enforcement by the clergy of our respective districts.

+ THOMAS WALSH, V.A.C.D.
+ JOHN BRIGGS, V.A.Y.D.
+ WILLIAM WAREING, V.A.E.D.
+ GEORGE BROWN, V.A.Lan.D.
+ JAMES SHARPLES, Coadj. Lan.D.
+ T. J. BROWN, O.S.B., V.A. Wales.
+ N. WISEMAN, P.V.A.Lan.D.
+ W. B. ULLATHORNE, V.A.W.D.
WILLIAM HOGARTH, V.G.N.D. (*sede vacante.*)

It is manifestly desirable that the promoters of Catholic schools should take immediate advantage of the promulgation of a Minute of Council admitting Catholics to share in grants voted by Parliament for educational purposes. The Catholic Poor-School Committee, therefore, beg to remind those who are in a position to apply for aid to the Committee of Council on Education, that all such applications are subject to (amongst others) the following regulations:

1. Every application for a grant is to be made in the form of a memorial, addressed "To the Right Honourable the Lords of the Committee of Council on Education."

2. The Committee of Privy Council will consider the memorials in order, according to the dates at which they have been, or shall be, received.

In reference to the second regulation quoted above, the Catholic Poor-School Committee suggest that the promoters of schools, contemplating applications for assistance from the Parliamentary grant, should at once prepare memorials detailing the particular local circumstances which enforce their claims, and should forward these memorials to the Catholic Poor-School Committee, either through the clerical nominee of the district, or to the Secretary, S. N. Stokes, Esq., No. 18 Nottingham Street, London.

A selection by the clergy of each district of the most pressing cases would greatly facilitate the labours of the committee, and increase the probability of the applicants' success.

The Secretary will, upon application, supply a draft-form of memorial, intended as a guide to those who propose to seek assistance from the Parliamentary grant. It is almost needless to remark, that this general form will require more or less of modification and alteration to adapt it to the details of any particular case.

The Catholic Poor-School Committee respectfully repeat their call to immediate action in this important matter.

THE SISTERS OF MERCY IN AUSTRALIA.

WE have been requested to insert in the *Rambler* the following interesting extracts from a letter (published in the *Catholic Record*) of a Religious Sister of the Convent of our Lady of Mercy of the Holy Cross, to the Rev. Andrew O'Connell, P.P. of SS. Michael and John's, Dublin; and to say, that any contributions to the support of this important mission will be thankfully received by the Rev. T. Heptonstall, Acton, or Mr. Jones, 63 Paternoster Row.

Perth, Western Australia,
Feast of St. Louis, August 25th, 1847.

Rev. dear Sir,—The kind interest you have always evinced for our order induces the belief that an account of our labours in this part of the world will not be unacceptable to you. When Dr. Brady arrived here about four years since, as Vicar-General for the Archbishop of Sydney, he found scarcely any trace of the Catholic religion. The faith, however, was not quite extinct; it was still fondly cherished by a few who earnestly besought their heavenly Father to send them the means of practising its holy duties. Their prayers at length were heard, and Dr. Brady's arrival was hailed with delight. His first stay was short, for, seeing the abundant harvest that might be expected, he resolved to undertake a voyage to Europe for the purpose of procuring labourers for this long-neglected vineyard.

Before his departure, he laid the first stone of a small church; and during his absence the faith was kept alive by a

priest (Rev. Mr. Joostin), who, together with an Irish catechist, had accompanied him from Sidney. This venerable clergyman had much to suffer; and if a small number of his congregation afforded him consolation, he was grieved to see the obstinacy and irreligion of the greater number. Sometimes, after he had been explaining to them the great truths of religion, they crowded into his little room, telling him he did not know how to preach, that they would not lose their time listening to him, &c. &c. Often they refused him, even in his greatest want, the slightest assistance, saying that he might take his departure as soon as he pleased, as he was not wanted there.

To all these insults the humble servant of God, mindful of His example, of whom it was said, "We will not have this man to rule over us," meekly replied, "I will never leave you, if you let me starve. I will die amongst you." I mention these circumstances that you, Rev. Sir, may form an idea of the difficulties Dr. Brady has had to combat since his return to this place as its Bishop; but with the Divine aid, by courage and perseverance, he has overcome them all.

Our zealous Bishop has been an instrument in the hands of the Supreme Pastor for drawing many to the fold of Christ. On the feast of the Assumption this year, fifty-six persons approached holy communion—an insignificant number in Dublin, but for this new mission it must be considered very great. They prepared for it in a most edifying manner for a fortnight previously, and on the feast many of them wept for joy, thinking of the wonderful mercy of God towards them. One poor woman, speaking for all the rest, said, "It is we that ought to be grateful to God; this time two years we did not know this was any particular day, and this morning ourselves and our families are admitted to the table of the Lord."

Our holy Bishop has formed a branch of the Propagation of the Faith Society. It is encouraging to see the cheerfulness with which the Catholics, although themselves the poorest of the poor, contribute their mite to this society, to which they owe so much. The Sodality of the Sacred Heart of Jesus, the order of the Scapular, and that of the Living Rosary, are also going on well.

The Bishop is particularly solicitous for the education of the children, as on them depends the future well-being of the colony. There is a school for boys, which is, I understand, numerously attended. They are taught by the young men who accompanied his Lordship from Ireland as ecclesiastical students and catechists. We have charge of a school for girls; in it there are Protestants as well as Catholics. Protestants and Catholics send their children to us with gratitude and joy, and their numbers have been increasing every week since.

The Bishop has also placed under our care a house for poor children, who, but for it, would be deprived of education. It has already been the means of rescuing some from the contagious influence of their parents' bad example, and affords a shelter to others, whose homes were far in the Bush, and beyond the reach of instruction. For the support of this house we depend upon an all-bountiful Providence, but we fully confide that we shall be enabled to continue a work by which the Divine honour and glory can be so much promoted. From the colonial government we need not expect any assistance, as they even withhold from us that portion of the education fund which, according to the intentions of the home government, should be allotted to the Roman Catholics. The whole is given to one school, in which there are about half-a-dozen children, while in the two schools established by our Bishop there are over one hundred and fifty.

The aboriginal inhabitants of this country are intelligent beyond what might be expected. Those about Perth can be made very useful in many ways, particularly as messengers; they execute faithfully any commission entrusted to them, by means of what they call "paper talk"—that is, written directions. But their intercourse with Europeans has not been productive of much good to them; they have contracted their bad habits without their good qualities, and are so attached to their wandering and savage mode of living, that they cannot be induced to remain long in one place. Even the little children whom the Wesleyans have from time to time taken under their care, have invariably returned to their parents in the Bush; but we have been told that the cause of their flight was, their having been taken forcible possession of, without their own or their parents' consent, and also because they were treated with injudicious severity.

It is the Bishop's intention, as soon as Divine Providence shall furnish him with the means, to establish a house for the reception of these dear little children. Their parents could easily be induced, by kind treatment, to entrust them to persons in whom they might confide; and then what blessed results might we not confidently expect? We are to have charge of these precious little ones, for whom our dear Lord suffered as well as for their more favoured brethren; and most earnestly do we hope the time may not be very distant, as it was for them particularly we came so far. His Lordship has sent three

parties of missionaries into the interior of the country, for the conversion and civilisation of the aborigines. The accounts from them are most interesting. Their sufferings have been very great, and the obstacles to their holy work so numerous and extraordinary, that none but missionaries, labouring for, and animated by the spirit of God, could have persevered. One of these priests is now in Perth on business relative to his mission; he brought with him the first fruits of his labours, a young native whom he and his companions have domesticated. It was delightful to see this poor human being, who a short time before knew not that he had an immortal soul, assisting at mass on last Sunday, with apparent recollection and piety: surely it must have more than repaid his holy instructors for all their sufferings. But the example of their good and zealous Bishop is also a great encouragement. His Lordship has reserved for the scene of his own labours, Perth and its vicinity, comprehending a circuit of about sixty miles. Although most careful to supply the wants of others, as far as his means will allow, he seems quite indifferent as to his personal comforts or discomforts. He occupies a small room adjoining the church; it is about eight feet square, and so badly constructed that there is neither fire-place nor proper ventilation; the roof is nearly flat, and very imperfectly covered with shingles, so that the rain has free access, particularly at this season, when it falls in torrents; an umbrella, spread both day and night, is his Lordship's best shelter. This apartment is at once his study, dining-room, sleeping-room, and audience chamber. His manner of living is very simple; he never dines out, and will not allow himself any other food than such as is prepared for the young men and little boys at the college, from whence it is brought to him—a distance of about a quarter of a mile. Such is the life of a missionary Bishop, truly apostolical, and like to our Divine Lord. Nor can Dr. Brady be induced to treat himself more mercifully until he shall have means to provide for the other missionaries more to his satisfaction.

As the life of a Sister of Mercy is one of seclusion, we cannot know much of the town or country; but, as far as I have seen, the town is small, the houses scattered, built in the cottage style, with verandahs, to shade them from the burning sun; to each there is a piece of ground attached, which in summer has a burnt-up appearance, but in winter the gardens look beautiful. There is but one street that deserves the name. There are no manufactories; every article used in the colony, with the exception of cattle and some corn, must be imported; the exports are wool, oil, and timber. The land about Perth is not fit for cultivation, being sandy; but we are told, that in the interior the soil is rich, and so fertile that, if cultivated, it would produce in abundance all the necessities of life for a numerous population. All the fruits, flowers, and vegetables peculiar to both hot and cold climates flourish here—as this favoured region has the advantage of both. The winter commences about the end of April, and continues until the end of September. July and August are the most severe months—the rain is almost incessant, and accompanied by terrific storms, with thunder and lightning. During all this period the cold is keenly felt; probably on account of the preceding great heat. Summer commences at the end of September; the heat progresses daily, and reaches its full intensity about November. After this, it seems incapable of increase or decrease until March, which is not unlike July at home.

From the foregoing account you, reverend sir, will perceive how much we stand in need of your valuable prayers for strength and grace to carry on the great work entrusted to us by our heavenly Master. Truly, it is a great and glorious work, far above our poor abilities; but He, for whose honour and glory it was undertaken, will, I humbly trust, assist us in the performance of it.

Once more begging your prayers for myself and my dear sisters, and the mission in general, I am, with much respect, yours in Jesus Christ,

SISTER . . .

THE NEW CHURCH AT HACKNEY.

WE have much pleasure in inserting the following remarks of the architect of this church upon our criticism of last week. We should also mention, that it is the first church which has been built by Mr. Wardell, and must, therefore, be considered a pledge of his certain success in the cultivation of ecclesiastical architecture.

"The brickwork over the arches in the south wall was used because that portion will hereafter (when the south aisle is added) be within the church, and will, therefore, be plastered as the rest of the walls. The rag-stone, of which the exterior of the church consists, will not receive plaster with safety, and the hassock, or soft stone with which the walls are lined, is too soft to be exposed to weather at all; this part was, therefore, faced with brickwork to meet the difficulty. The 'sturdy buttresses' are not placed against the 'filling in' of the arches, but under the springing stones: this will explain their use.

The door opening from the north aisle to the sacristy was placed at the request of our late Bishop for the convenience of persons going to confession (for confessions are heard in the sacristy), and to obviate the necessity of their going through the chancel. The choir was proposed by me to be placed over the sacristy, with arches opening into the chancel, which arrangement I hope will yet be carried out; it was placed at the west end for economy's sake (it has not cost 10*l.*), at the request of the reverend pastor. The tomb in the north wall of the chancel is not an 'Easter sepulchre.' It is intended to receive the effigy of the sainted founder of the church, our late beloved Bishop. The building will contain 500 worshippers, instead of between 200 and 300; and the 2000*l.* cost includes also the stained glass, rood-screen, altar, decorations to chancel-ceiling, and all fittings."

In the remainder of our criticisms, Mr. Wardell fully agrees.

Miscellaneous.

GOTHIC ARCHITECTURE AND GREGORIAN MUSIC.

AFTER dinner, it occurred to them that the subject of Gregorians and Gothic had been left in the lurch. "How in the world did we get off it?" asked Charles. "Well, at least we have found it," said Bateman; "and I really should like to hear what you have to say upon it, Campbell." "Oh, really, Bateman," answered he, "I am quite sick of the subject; every one seems to me to be going into extremes: what's the good of arguing about it? you won't agree with me." "I don't see that at all," answered Bateman; "people often think they differ, merely because they have not courage to talk to each other." "A good remark," thought Charles; "what a pity that Bateman, with so much sense, should have so little common sense!" "Well then," said Campbell, "my quarrel with Gothic and Gregorians, when coupled together, is, that they are two ideas, not one. Have figured music in Gothic churches, keep your Gregorian for basilicas." "My good Campbell," said Bateman, "you seem oblivious that Gregorian chants and hymns have always accompanied Gothic aisles, Gothic copes, Gothic mitres, and Gothic chalices." "Our ancestors did what they could," answered Campbell; "they were great in architecture, small in music. They could not use what was not yet invented. They sang Gregorians because they had not Palestrina." "A paradox, a paradox," cried Bateman. "Surely there is a close connexion," answered Campbell, "between the rise and nature of the basilica and the Gregorian unison. Both existed before Christianity; both are of Pagan origin; both were afterwards consecrated to the service of the Church." "Pardon me," interrupted Bateman; "Gregorians were Jewish, not Pagan." "Be it so, for argument-sake," said Campbell; "still, at least they were not of Christian origin. Next, the old music and the old architecture were both inartificial and limited, as methods of exhibiting their respective arts. You can't have a large Grecian temple, you can't have a long Gregorian mass." "Not a long one!" said Bateman; "why there's poor Willis used to complain how tedious the old Gregorian compositions were abroad." "I don't explain myself," answered Campbell; "of course, you may produce them to any length, but merely by addition, not by carrying on the melody. You can put two together, and then have one twice as long as either. But I speak of a musical piece; which must of course be the natural development of certain ideas, with one part depending on another. In like manner, you might make an Ionic temple twice as long and twice as wide as the Parthenon; but you would lose the proportions by doing so. This, then, is what I meant to say of the primitive architecture and the primitive music, that they soon come to their limit; they soon are exhausted, and can do nothing more. If you attempt more, it's like taxing a musical instrument beyond its powers."

"You but try, Bateman," said Reding, "to make a bass play quadrilles, and you will see what is meant by taxing an instrument." "Well, I have heard Lindley play all sorts of quick tunes on his bass," said Bateman, "and most wonderful it is." "Wonderful's the right word," answered Reding; "it is very wonderful. You say, 'How can he manage it?' and 'It's very wonderful for a bass;' but it is not pleasant in itself. In like manner, I have always felt a disgust when Mr. So-and-so comes forward to make his sweet flute bleat and bray like a hautbois; it's forcing the poor thing to do what it was never made for." "This is literally true as regards Gregorian music," said Campbell; "instruments did not exist in primitive times which could execute any other. But I speak under correction; Mr. Reding seems to know more about the subject than I do." "I have always understood, as you say," answered Charles; "modern music did not come into existence till after the powers of the violin became known. Corelli himself, who wrote not two hundred years ago, hardly ventures on the shift. The piano, again, I have heard, has almost

given birth to Beethoven." "Modern music, then, could not be in ancient times, for want of modern instruments," said Campbell; "and in like manner Gothic architecture could not exist till vaulting was brought to perfection. Great mechanical inventions have taken place, both in architecture and in music, since the age of basilicas and Gregorians; and each science has gained by it." "It is curious enough," said Redding, "one thing which I have been accustomed to say, quite falls in with this view of yours. When people, who are not musicians, have accused Handel and Beethoven of not being simple, I have always said, 'Is Gothic architecture simple?' A cathedral expresses one idea, but is indefinitely varied and elaborated in its parts; so is a symphony or quartett of Beethoven's."

"Certainly, Bateman, you must tolerate Pagan architecture, or you must in consistency exclude Pagan or Jewish Gregorians," said Campbell; "you must tolerate figured music, or reprobate tracery windows." "And which are you for," asked Bateman; "Gothic with Handel, or Roman with Gregorians?" "For both in their place," answered Campbell. "I exceedingly prefer Gothic architecture to classical. I think it the one true child and development of Christianity; but I won't, for that reason, discard the Pagan style, which has been sanctified by eighteen centuries, by the exclusive love of many Christian countries, and by the sanction of a host of saints. I am for toleration. Give Gothic an ascendancy; be respectful towards classical."

The conversation slackened. "Much as I like modern music," said Charles, "I can't quite go the length to which your doctrine would lead me. I cannot, indeed, help liking Mozart; but surely his music is not religious." "I have not been speaking in defence of particular composers," said Campbell; "figured music may be right, yet Mozart or Beethoven inadmissible. In like manner, you don't suppose, because I tolerate Roman architecture, that therefore I like naked cupids to stand for cherubs, and sprawling women for the cardinal virtues." He paused: "Besides," he added, "as you were saying yourself just now, we must consult the genius of our country, and the religious associations of our people." "Well," said Bateman, "I think the perfection of sacred music is Gregorian set to harmonies; there you have the glorious old chants, and just a little modern richness." "And I think it just the worst of all," answered Campbell; "it is a mixture of two things, each good in itself, and incongruous together. It's a mixture of the first and second courses at table. It's like the architecture of the façade at Milan, half Gothic, half Grecian." "It's what is always used, I believe," said Charles. "Oh, yes, we must not go against the age," said Campbell; "it would be absurd to do so. I only spoke of what was right and wrong on abstract principles; and, to tell the truth, I can't help liking the mixture myself, though I can't defend it."—*Loss and Gain.*

THE BRITISH MUSEUM.

THE usual annual accounts relative to this national institution have been printed by order of Parliament.

The total amount of receipts from Christmas 1846 to Christmas 1847, amounted to 53,321*l.*, and the actual expenditure during the same period to 49,854*l.*, leaving a balance of cash in hand amounting to 3,467*l.* The estimated expenditure in the year ending the 25th of March 1849, is 53,735*l.*, the amount required to be granted by Parliament. The number of persons admitted to view the Museum last year (1847) amounted to 820,965, against 750,601 in 1846 and 685,614 in 1845; the number of visits made to the reading-rooms for the purposes of study or research, to 67,525 (in 1810 the number of students was "about 1950"); the number of visits by artists to the sculpture-galleries, to 3508 (a falling off, as compared with 1846, of 616); and the number of visits to the print-rooms, to 4572.

The report of the secretary's department shews that 1107 volumes of the additional manuscripts have been registered and stamped; that the printed books registered and stamped amount to 35,288 volumes, the maps to 270, and the newspapers to 408 volumes; that there were also registered 860 specimens of minerals and fossils, 17,838 zoological specimens, 682 antiquities, and 1485 prints and drawings.

The report from the Manuscript Department shews that 759 additions have been made to the collection since the last report, including the following interesting acquisitions, viz.—the volume of exquisite miniature drawings by Giulio Clovio, representing the victories of Charles V. of Germany; a collection of 241 manuscripts in Persian and Hindustani, presented by the sons of the late Major W. Yule; four volumes of ethnographical and topographical drawings, made by Mr. Goodall, the artist who accompanied Sir R. Schomburgk in his expedition to Guiana in 1835-39, presented by Sir G. Grey, M.P.; a large and important collection of ancient Syriac manuscripts, obtained from the monastery of St. Mary Deifara, in the desert

of Scete, forming 140 or 150 volumes; amongst these are many fragments of *Palimpsest* manuscripts, the most remarkable of which is a small 4to volume, containing, by the first hands, nearly the whole of St. Luke's version of the gospel in Greek, and about 4000 lines of the *Iliad* of Homer, written in a fine square, uncial letter, apparently not later than the sixth century; three finely illuminated Books of Hours, executed in France, Germany, and Flanders; a volume of Persian poems by different authors, superior for delicacy of ornament and calligraphy to any in the museum; a small but valuable collection of liturgical manuscripts on vellum, containing the ancient ecclesiastical services in Italy, France, and England, from the eleventh to the sixteenth century, including a Book of Hours which contains the autographs of Henry VII., Elizabeth of York his consort, Henry VIII., Catherine of Arragon, and the Princess Mary; several valuable liturgical and theological manuscripts on vellum, of the tenth, eleventh, and twelfth centuries; a selection from the Rezzi collection of manuscripts, formerly at Rome; a fine copy of the *Roman d'Athènes*, by Alexander de Bernay, written in 1330, on vellum; many classical manuscripts of the fourteenth and fifteenth centuries, comprising Cæsar, Horatius, Sallustius, Cicero, Aulus Gellius, Plinius Junior, and others; also a copy of the Latin Chronicle of Eusebius, Jerome, and Prosser, of the ninth century, and a valuable Latin Psalter of the thirteenth century; a selection from the manuscripts of the Count Ranuzzi of Bologna, in eleven volumes, illustrative of the history of Italy, France, and Spain, during the sixteenth, seventeenth, and part of the eighteenth centuries, especially in regard to the war of succession, which alone fills thirty volumes; the original diplomatic and private correspondence and papers of Lawrence Hyde, Earl of Rochester, and Henry Hyde, Earl of Clarendon, from 1677 to 1696; &c.

For the information of the public generally, and of foreigners in particular, it was announced that the public are admitted to the British Museum on Mondays, Wednesdays, and Fridays, between the hours of 10 and 4 from the 7th of September to the 1st of May; and between the hours of 10 and 7 from the 7th of May to the 1st of September.

Persons applying for the purpose of study or research are admitted to the reading-rooms every day, from 9 o'clock in the morning until 4 in the afternoon between the 7th of September and the 1st of May, and until 7 in the evening between the 7th of May and the 1st of September.

Artists are admitted to study in the galleries of sculpture between the hours of 9 and 4 every day except Saturday.

The Museum is closed from the 1st to the 7th of January, the 1st to the 7th of May, and the 1st to the 7th of September inclusive, on Ash-Wednesday, Good Friday, and Christmas-day, and also on any special fast or thanksgiving days ordered by authority.

MYSTERIOUS GIFT TO UNIVERSITY COLLEGE, LONDON.—

This College has been fortunate in the munificence of its friends. Two successive advertisements have appeared in the *Times*, mysteriously informing "Z. A." that the Council of University College acceded to certain undivulged conditions of his. The mystery is at length solved. Some weeks since, it appears, an individual, who refused to give any name, called on Lord Auckland, as vice-president of the council, and announced his intention of giving 5000*l.* to the college, to be a fixed fund at the disposal of the council, on condition that the council should consent to give to the fund such ordinary English surname as he should prescribe at the time of paying the money. In the event of this condition being accepted, the council were to advertise their acceptance in the *Times* on two successive days, which "Z. A." named. The council decided, as most of our readers, we presume, will decide—and as we have made up our own minds to decide—whenever they or we shall have to weigh a similar alternative. They did not, it would seem, consider that there was any thing in the terms for which 5000*l.* was not a good and sufficient equivalent. The advertisements were accordingly inserted; but nothing more was heard of "Z. A." until some days after the second had appeared. On the 29th of February, however (the rarer day the rarer deed), "Z. A." made his appearance at the Admiralty, and handed over to Lord Auckland 5000*l.* in Bank of England notes—intimating at the same time that the fund was to be called "The Andrews' Fund." We believe an understanding exists that no attempts are to be made to trace the donor; and his name is not to be divulged, if by accident it should be discovered.

THE SMOKE NUISANCE AND THE SANITARY COMMISSION.—The beneficial effects of preventing the discharge of smoke from steam-engine and other furnaces have been shewn with greater effect in the town of Manchester than in almost any other place. In consequence of the compulsory measures adopted by the town to make the mill-owners and others use some of the numerous plans now in operation for consuming or preventing smoke, this town now presents quite an improved

appearance, and the comfort of the inhabitants must be thereby greatly increased. Those who remember it in its former filthy state would now be surprised at the vast improvement which the town presents; and the advantage of extending this benefit to all places where furnaces are used appears so obvious, that it is surprising it has not become universal. A great many of the furnaces which burn their own smoke are on Mr. Fairbairn's principle of double fires; but as this involves the necessity of having new boilers, it is most desirable that some cheaper and more ready mode of smoke-burning should be applied. There are numerous inventions for this purpose. The usual objection made to their use is, that they mostly require a much larger quantity of air to be admitted to the furnace, and that any excess of air in this way is very detrimental to the boilers, and frequently destroys the bottom-plates very quickly. A plan has been tried at some of the dock-yards for the last two or three years apparently with perfect success. The invention (which is the patent of Mr. Godson) consists in applying the well-known principle of the slow distillation of the gaseous products of coal by supplying the fire with fuel below the furnace-bars instead of throwing it on the top of the ignited fuel in the usual manner. The quantity of air required to support combustion is thus rendered equal at all times; and the great objection against many modern plans for smoke-burning is thus avoided. In fact, this plan is not, strictly speaking, smoke-burning, but smoke-preventing: for in consequence of the fuel coming gradually into the hotter parts of the furnace, the gaseous products are eliminated so very gradually, that no smoke is ever formed. The consumption of fuel must also necessarily be very small, as the waste from smoke, usually estimated at from 20 to 30 per cent, is by this means entirely prevented. This invention of Mr. Godson's has been favourably reported upon by the government-engineers, after lengthened trials; and it is to be hoped that the Sanitary Commissioners will not lose sight of the vast importance to health and cleanliness, by compelling the owners of steam-engines to adopt, at their discretion, some one of the various approved inventions for the suppression of the nuisance of smoke.

LIGHTING BY ELECTRICITY.—Experiments are still being made with the view of obtaining continuous light from the electric spark. At the theatre of the Palais Royal, Paris, recently, some extraordinary effects were produced in this way.

MODERN ART IN THE NEW REPUBLIC.—It will be observed with curiosity, that nearly the first act of the new Provisional Government of France was to place the direction of all matters connected with the fine arts under the Minister of the Interior, and to arrange for the annual exhibition of works of modern art at the Louvre! The jury to examine the pictures are to be named by election, and the exhibition will open on the 15th inst.

FINE ARTS IN BRISTOL.—A junction has been effected between the Academy of Fine Arts recently established in Bristol and the Bristol Institution for the Advancement of Literature and Science, which can scarcely fail to be of great advantage to both bodies, and consequently to the city. The arrangement will give the Academy immediate accommodation in a fine building, and the use of a gallery of casts, &c., for which the Institution will receive from them 3000*l.*, and thereby be enabled to increase the museum, and otherwise advance the interests of science.

TENANT-RIGHTS TWO AND THREE HUNDRED YEARS AGO.—Some landlords in Munster have set their lands to cottiers far above their value; and, to lighten the burden, allowed commonage to their tenants as a kind of recompense. Afterwards, in despite of all equity, contrary to all compacts, the landlords have inclosed these commons, and precluded the unhappy tenants from the only means of making their bargain tolerable. The greatest part of these tenures are by verbal agreement, not by written compact. Here is another difficulty, if the wretches should apply to law. *An Enquiry into the Causes of the Outrages committed by the Levellers. Wilson's Magazine* for April 1763. — In the second year of King James I. a commotion was stirred up by some commoners against incrossing their ground; when the king chanced to be invited in his hunting-journey to dine with Sir Thomas J—, of Berkshire; and turning short at the corner of a common, happened near to a countryman sitting by the heels in stocks, who cried Hosanna! to his majesty; which invited the king to ask the reason of his restraint. Sir Thomas said, it was for stealing a goose from the common. The fellow replied, "I beseech your majesty to judge who is the greatest thief, I, for stealing geese from the common, or his worship, for stealing the common from the geese?" "By my sale, sir," said the King to Sir Thomas, "I see not dine to-day on your dishes, till you restore the common for the poor to feed their flocks." Which was forthwith granted to them, and the witty fellow set free, and care taken to quiet the commotions. — *Saunderson's King James*, p. 312.

CLASSES OF INCOME AFFECTED BY THE INCOME-TAX.—It appears by a parliamentary return just issued, that the number of persons in trades or professions whose incomes amounted to 150*l.* and did not exceed 200*l.*, and who paid the income-tax for the year ending the 5th of April, 1846, was 38,392. The gross income on which duty was charged amounted to 6,102,195*l.*; and the sum received for income-tax to 177,980*l.* 13*s.* 9*d.* The total number of persons engaged in trades and professions who paid the income-tax in the above period was 111,818. They are classed as follows:

Income.	No. of Persons.	Amount received.
£200 and under £300 ...	£6,583,715 ...	29,441 ... £192,083 7 1
300 " " 400 ...	4,680,493 ...	14,599 ... 136,514 7 7
400 " " 500 ...	3,673,998 ...	7,344 ... 89,658 5 6
500 " " 600 ...	2,803,971 ...	5,388 ... 81,782 9 9
600 " " 700 ...	1,915,343 ...	3,062 ... 55,864 3 5
700 " " 800 ...	1,514,127 ...	2,065 ... 44,162 0 9
800 " " 900 ...	1,365,434 ...	1,656 ... 39,825 3 2
900 " " 1,000 ...	863,478 ...	924 ... 25,184 15 6
1,000 " " 2,000 ...	6,914,303 ...	5,287 ... 201,935 18 5
2,000 " " 3,000 ...	3,313,432 ...	1,523 ... 162,475 2 0
3,000 " " 4,000 ...	2,568,779 ...	717 ... 69,089 7 9
4,000 " " 5,000 ...	1,699,546 ...	392 ... 49,570 1 10
5,000 " " 10,000 ...	5,277,535 ...	793 ... 151,888 7 7
10,000 " " 50,000 ...	5,672,827 ...	319 ... 163,457 9 1
50,000 and upwards ...	1,198,842 ...	16 ... 34,966 4 6

The number of persons in receipt of salaries, pensions, annuities, and other payments, who paid the tax in the like period, was 26,671. Of this number, 8683 paid on incomes of 150*l.* and under 200*l.*; 8570 on 200*l.* and under 300*l.*; 3702 on 300*l.* and under 400*l.*; 2018 on 400*l.* and under 500*l.*; 957 on 500*l.* and under 600*l.*; 543 on 600*l.* and under 700*l.*; 488 on 700*l.* and under 800*l.*; 268 on 800*l.* and under 900*l.*; 150 on 900*l.* and under 1000*l.*; 808 on 1000*l.* and under 1500*l.*; 204 on 1500*l.* and under 2000*l.*; 153 on 2000*l.* and under 3000*l.*; 46 on 3000*l.* and under 4000*l.*; 26 on 4000*l.* and under 5000*l.*; and 55 on 5000*l.* and upwards. The total amount of income and property tax received in the year ending the 5th of April, 1846, was 5,603,443*l.*; and that received for the year ending April 5, 1847, 5,593,109*l.*

BEVERLY MINSTER.—A correspondent of the *Builder* says: "Not long ago I visited Beverly, for the purpose of inspecting its celebrated and beautiful Minster. A gem indeed it is, and would be a perfect model of a beautiful ecclesiastical structure, were it not for two sad inconsistencies—one external, and the other internal. I allude to the absence of the central tower—which one would imagine, in a wealthy county like Yorkshire, could easily be subscribed for—and to the barbarous treatment of the interior, by erecting a hideous rood-screen, of the very worst taste, of the cinque-cento period, and filling up the lofty and beautiful chancel arch with red cloth,—as the clerk informed me, to keep the place warm. He, however, told me that it was proposed to remove it, and fill the arch with glass instead. Now, the miserable effect of this Vandalism every ecclesiologist knows in Lichfield Cathedral, where the taste of Mr. Wyatt introduced it. Surely the officiating clergy in Beverly Minster are not so bent upon their own comfort that they will allow the beautiful perspective of their 'long-drawn aisles' to be sacrificed to it. Let us hope for better things."

ERRATUM.—At p. 216, in last week's RAMBLER, for "and that the Vulgate," &c., read "and that it is sometimes asserted that the Vulgate shews a misconception of the philological sense of the words of the original."

To Correspondents.

Will "A Lover of Justice and Truth" oblige us with his name and direction, in confidence?

"Omega."—Declined, with thanks.

"J. H., a Subscriber."—The subject suggested will be brought forward, in some form or other, when opportunity permits.

To Advertisers.

Advertisements to be sent to MR. S. EYRE, 4 Barnard's Inn, Holborn, not later in each week than 12 o'clock on Thursday.

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